Chapter 6 - Sections 1 & 2.

EDRAY METHODIST CHURCH - 1883

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The date of the deed was June 17, 1882 - The land was given by Nathan and Margaret G. Barlow, 121 poles adjoining the turnpike road. The deed was made to George P. Moore, Samuel B. Moore, William M. Sharp, Henry Barlow, and Thomas Auldridge, Trustees for the Methodist Episcopal Church.

This was a Northern Methodist Church until the Methodist Churches united. However, all denominations were welcomed here. It is located about one-fourth mile from the village of Edray on Route # 219.

Mr. E. D. King was the contractor and boarded at Mr. Samuel B. Moore's. John Hull was a carpenter under Mr. King. Messrs. James and George W. McCollum were the stone masons and built the foundation and chimney. Some of the members hauled lumber and some furnished lumber by way of paying their part. The church was paid for by subscription and a very substantial collection was received at the dedication. This was used to help pay for the church.

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When the Edray Church was built, the Hamlin Chapel congregation worshiped at this church for twenty-three years and abandoned the Hamlin Chapel for that length of time.

Mrs. Anna L. Price, wife of Dr. William T. Price wrote the words to a hymn that was sung at the dedication of the Edray Church. Mrs. Price was a poet and published two volumes of verses.

This church building is a large frame building with a seating capacity of five hundred. The church has always been too large for the congregation. However, the object in building such a large church was in order to have room for large gatherings such as protracted meetings, conventions, funerals, etc.

Shortly after the Edray church was completed, the County Teachers' Institute was held here for a number of years, or until after Marlinton had begun to develop and they were held there.

Among those who were influential in building the Edray Church and were the first members, were:

Rev. George P. Moore, who was licensed to preach in 1877.
Mr. and Mrs. Samuel B. Moore
Mr. John Barlow
Mr. Anderson Barlow
Mr. Davis Barlow
Mr. [illegible] H. Gay
Mrs. Josephine Mann

Henry Barlow

William M. and Julia F. Sharp

Thomas Auldridge

Josiah Barlow and family

Isaac Sharp and family

Rankin Poage

A. J. Smith and family

Aaron Moore who lived a mile below Marlinton.

George K. Gay and wife.

James Auldridge and family, who came from Red Lick about four miles from Edray. They walked and were present at every service of any kind that was held in the church.

The pastors who have served this congregation from 1776 to the present time, are:

1876 - 1878	Rev.	J. C. Wickline
1878 - 1879	"	A. W. Richardson
1879 - 1880	"	Geo. P. Moore
1880 - 1882	"	D. C. Hedrick
1882 - 1883	"	J. C. Wickline
1883 - 1885	"	A. M. Chappell
1885 - 1886	"	George Spencer
1887 - 1888	"	R. H. Clark
1889 - 1894	"	S. C. Morgan
1894 - 1899	"	W. A. Sharp
1899 - 1901	"	M. W. Atkinson
1901 - 1904	"	A. M. Crabtree

1904 - 1905 Rev. C. M. Neff

1905 - 1909 " George W. Marston

1909 - 1913 " Ira F. Rickett

1913 - 1916 " H. A. Coffman

1916 - 1920 " M. E. Ramsey

1920 - 1923 " C. A. Powers

1923 - 1929 " N. S. Hill

1929 - 1933 " T. H. Taylor

1933 - 1936 " D. R. Carder

1936 - 1938 " D. J. Combs

1938 - present Rev. R. H. Skaggs

The trustees at the time the church was built were:

Rev. Geo. F. Moore

Samuel B. Moore

Wm. M. Sharp

Henry Barlow

Thomas Muldridge

This church at the present time has about twenty-five active members. They have preaching services the first and third Sundays of each month.

The trustees for 1940 & 1941 are:

Asa C. Barlow

Collet Gay

Robert Gay

The stewards are:

Robert Gay

Frank Young

Mrs. S. R. Moore

There has always been a Sunday School in this church. At the first it was closed during the most severe winter weather. The Sunday School is in session all the year round now. The enrollment is thirty. Mrs. Arnett McNeil is the Supt.

The Ladies of the church have a very active organization, the Ladies' Aid Society. The officers are:

President -- Mrs. S. R. Moore

Treasurer -- Mrs. A. R. Gay

Secretary -- Mrs. Elsie Van Reenan

This organization helps to pay the pastor's salary. They also keep the parsonage repaired and help to keep the church in good condition. The parsonage and about four acres of land belong to the church. The parsonage with the land is valued at $3500.00. Both the church and parsonage are free of debt. The church also supplies the pastor with a good cow.

In September, 1940 the parsonage caught on fire. All of the members of the household were sleeping soundly. Had it not been for the dog awakening the family, the consequences might have been more serious. As it was, most of the furniture on the first floor of the house was destroyed and the building was badly damaged. The building was covered by

insurance and so that was taken care of but there was no insurance on the furniture. The fire caught in the radio. The greatest loss was four or five very expensive stringed instruments. The Ladies' Aid gave a silver tea and with the receipts refurnished a part of the parsonage.

Last year the Ladies' Aid made eighty dollars and all of this was spent on the church and parsonage.

Mr. Skaggs has nine churches on his charge. For his services to all of these churches, he receives one thousand dollars per year, use of the parsonage, cow and some land which he farms. Each church pays a definite part of the pastor's salary, proportioned according to the active membership of the respective churches.

The Ladies' Aid Societies of the other churches on this charge contribute to the upkeep of the parsonage.

Information: Church records
Mrs. Adam Baxter
Mr. Anderson Barlow
Rev. R. H. Skaggs

Aug. 17, 1940

Nelle Y. McLaughlin
Marlinton, W. Va.

POCAHONTAS COUNTY

Chapter 6 - Section 1

Minutes of the Session of the Oak Grove Church.

April 16, 1869.

Session of the Oak Grove Church met on this day, and opened with prayer by the Moderator M. D. Dunlap. Present S. H. Clark, R. G. Miller, Geo. B. Moffett, Matt Wallace. Heard the report of R. G. Miller, one of the committee appointed to visit J. H. M. Beard, and Wallace Beard to know why they had absented themselves from church and been neglecting the ordinances of the same. He reports that he saw Mr. J. H. M. Beard and he said the reason that he had been absent from church was that it was a long ways to come and that the roads were bad, his wife had a young child and he did not like to leave her alone, but that he was sorry and would like to have Mr. Dunlap preach either at his house or at his father's house at suitable times so that they could attend preaching. Mr. Miller further states that Wallace Beard said that he did not enjoy Mr. Dunlap's preaching as well since the war as he did before, but did not think he had less enjoyment in the religious life he had enjoyed formerly, but that he would come to preaching when convenient. This report was received and adopted by the Session.

MATT WALLACE, CLK.

April 29, 1870.

Session of Oak Grove Church met this day, opened with prayer, members present M. D. Dunlap (Moderator), S. H. Clark, Geo. B. Moffett and Matt Wallace. Deacons report due and unpaid our

stated supply M. D. Dunlap to the first day of April, 1870, $330.54, collection for sustenance $15.85, publications $11.15,

Spiritual condition of the church is far from being such as we could desire, but still hope we are not retrograding, but upon the whole we are advancing slowly spiritually. Our prayer meeting tolerably well attended.

Oct. 18, 1870.

In reporting to the congregation on the spiritual condition of the church that whilst a few exhibited a good and christian zeal and take a deep interest in the cause of religion, yet it is a sad reflection that many are cold to lukewarm.

Jan. 21, 1871.

Session of Oak Grove Church met this day. Members present: M. D. Dunlap, Moderator, S. H. Clark, G? B? Moffett and Mathew Wallace.

1st. Deacons report. Due and unpaid stated supply, M. D. Dunlap from 1st of January, 1867 to Dec. 31, 1870, $376.75
Deacons also report that there was raised for education 10.25
Due the sexton services rendered for year, 1870 5.50

The Committee for sustenance for Greenbrier Presbytery recommends a plan for the purpose of raising money for aiding our feeble churches and more fully occupying our destitute territories. The session of the church recommended the following plan to the members of this church and those who are willing to aid us. That the head of each family make out an account for what the head of each family and each member thereof a willing to give for the object of sustenance and give said

account to the deacons with the money or with the understanding that the money is to be paid before this, the 1st day of March, next. The session reports that so far as the spiritual condition of the church is concerned that it is about as it has been, but by no means as healthy as it ought to be.

S. H. CLARK, Clk.

Session of Oak Grove Church met Sept. 2, 1871, members present, Josiah Beard, R. G. Miller, Geo. B. Moffett, M. D. Dunlap, Mathew Wallace. Josiah Beard was chosen Moderator. Session was opened with prayer.

The session at a previous meeting appointed this meeting for the purpose of giving the Rev. M. D. Dunlap an opportunity for making explanation (st his request) as to certain objections made against him as a minister of the gospel.

1st. That on the 5th day of August, 1869, the Rev. M. D. Dunlap did preach a sermon which was objected to by Col. Paul McNeel and WM. L. Beard, on the grounds that the first part of the sermon was what was to become of those who rebelled against the Civil government of man, and that it was too political.

2nd. That the Rev. M. D. Dunlap is charged by public rumor with having taken the iron clad test oath since the war, for the purpose of obtaining pay for property taken by Federal government during the war, and that he introduced his colored man as a witness contrary to the laws of Virginia.

3rd. That in a conversation with Col. P. McNeel and Wm.

L. Beard, Esq., each separately, they inquired of Rev. M. D. Dunlap if he would not have to take the test oath in order to get pay for his property. His answer was that he did not intend to take the oath, that Judge Harrison was to attend to it for him and that he had some underground mode by which he could do it.

At this state of the proceedings Dr. M. Wallace was called away and Dr. G. B. Moffett was made Clerk in his place.

4th. Paper marked "A" and handed in by W. W. Beard, read and ordered to be copied as follows:

That Rev. M. D. Dunlap is applying for pay for his property, had led me to suspect in order to get pay, he must either take the test oath, or imply a third person to misrepresent him to the government, which would not only inflict a great wrong on the government, byt also on his church.

Paper marked " B" and accepted and ordered to be copied.

Sept 1, 1871.

Session of Oak Grove Church:

Sometime ago Col. Miller called on me and asked my reasons for not attending church. I gave him a part of them and at the request of M. D. Dunlap, I will give him all my reasons for not supporting him as a minister of the gospel in our church. About the time he had made application to the U. S. Government for pay for his horses and cattle, he made some remarks, after a sermon he had preached, about the loss of our negroes that led me to believe that he thought the south had been wrong and the north right in the war, this led me to the suspicion

that he was seeking favor with the U. S. Government, in order to get pay for his lost property; for up to that time, he had certainly been a strong southern man, or at least pretended to be, and how could he obtain compensation from that government without relinquishing his former principles, unless he could get a third person to act in his place and misrepresent his true position during the war, which would be inflicting a great wrong, not only on the U. S. Government, but also on the church which he represents.

Yours &c.

J. H. M. Beard.

Paper "C" ordered to be recorded.

Levels, August 29, 1871.

I being invited to attend a meeting to be held at Oak Grove Church, on the 2nd day of next month, I am not able to attend said meeting. I have no charges to make against the Rev. M. D. Dunlap, but I think for the interest of the church it would be better for Mr. Dunlap to cease being its pastor.

NANNIE BEARD.

OBJECTION 1 & Answer.

The session after hearing the objections against Rev. M. D. Dunlap sermon preached August 8th, 1869 and after hearing it read, fully concurred in the opinion that there was nothing written in that sermon referring to earthly government or political.

2nd.

The session are unanimously of the opinion, after having compared the test oath with the oath taken by Rev. M. D. Dunlap, for obtaining pay for his property from the U. S. Government, that he did not take the test oath, and that the oath he did take marked "D" should be spread upon the record. With reference to the charge against Rev. M. D. Dunlap for introducing the testimony of his negro man for obtaining pay, the session failed to agree.

Permission was asked and granted to Rev. M. D. Dunlap for explaining his reasons for taking the oath he did take and a majority of the session were in favor of sustaining him.

3rd.

The session lastly took up the charges against the Rev. M. D. Dunlap for his remarks to Col. P. McNeel and Wm. T. Beard, that Judge Harrison would put through his claim by an underground mode. Col. McNeel and WM. T. Beard asserting that he did tell them so, and he, Mr. Dunlap declaring that he had no recollection of ever having made such a remark and had no intention of practicing fraud against the Government of the United States, as he thinks is shown by the papers. The session having full faith in the statements of each party, declined to give a decision.

4th.

Written objections from W. J. Beard, J. H. M. Beard and Nannie Beard referred to the session and as previous acts of the session seemed to cover these charges, the session took

no further action.

Paper "D".

State of West Virginia,

County of Pocahontas,

I, Mitchel D. Dunlap, solemly swear that I believe my age to be fifty-seven years, that I have been a citizen of the county and state aforesaid and state of Virginia for many years, that I was at the date of my claim herein set forth, originated and ever since have been a loyal citizen of the United States. Furthermore, I, the said M. D. Dunlap, do solemly swear that I will support, protect and defend the government of the United States against all enemies both foreign and domestic, that I will bear true faith, allegiance and loyalty to said constitution and government, that I will faithfully support and abide by all acts of Congress past and all proclamations of the President made during the rebellion relative to slaves, so long and so far as not modified or held void by Congress, or by decision of the Supreme Court of the United States; that I will faithfully perform all duties required of me by law, and further that I do this with full purpose, pledge and promise, without any mental reservations or evasion whatever, So help me God.

M. D. DUNLAP (SEAL)

Sworn to, subscribed and acknowledged before me this 4th day of April, 1866.

MORGAN ANDERSON, J. P.

As to the latter part of objection 2nd, Rev. M. D. Dunlap

proved before the session that he did not use a colored man's testimony in any court in Virginia, but only took his affidavit in Virginia to be used in his suit in Washington City where he had been informed by legal gentlemen that colored testimony was lawful.

The foregoing proceedings as recorded in this Book are to show to Presbytery the spiritual condition of the church. Session closed with prayer.

Geo. B. Moffett, CLK. Pro.Tem

POCAHONTAS COUNTY

Chapter 6 - Section 1 - a & b

OAK GROVE PRESBYTERIAN CHURCH

Hillsboro, W. Va.

(The Pioneer Church)

The first Presbyterian Church ever organized within the present limits of the county was that known as the Oak Grove Church in the Little Levels. It is recorded in the Session book of 1830 that a church was in existence thirty or forty years before that period, on the same location occupied by the brick church built in 1828. The Rev. Dr. William Hill of Winchester on a visit to this vicinity in 1793 organized this church with a few members -- the last Elder of which was William Poage, who died April 7, 1838. The early records of the church were lost and no one remembers when it was built. A substantial brick structure in which this sect worshipped for many years was later built southeast of Hillsboro, where the cemetery is still kept up. After the organization of this church in 1793, for many years there was no stated preaching, but being visited at irregular periods it nevertheless grew in numbers and influence. Relatives of some of the Oak Grove people came over from the old Augusta church with their pastor, Rev. William Wilson to a revival meeting then in progress.

Dr. William T. Price in some of his sketches gives us the information that religious services were conducted in the homes of the Poages within the confines of the

church. William Poage, Senior, was a Presbyterian Ruling Elder and virtually the founder of The Oak Grove Church. Some of the first meetings conducted by Presbyterian ministers in this region were at his home, or the homes of his sons who were also elders.

Before proceeding with the history of the reorganization of The Oak Grove Church we will go back into the years preceding that event and do homage to the fine heroes who worked and wrought so mightily against such fearful odds, in the spread of the gospel and which gradually led up to the christian privileges and comforts we enjoy today.

To a large extent the Presbyterian element are the Scotch and Scotch-Irish who occupied this region at an early day. This settlement in the Valley of Virginia took place about the year 1740 and at intervals thereafter. In a few years following the more inviting portions of Pocahontas, Monroe, Greenbrier and Kanawha Counties were occupied by a goodly number of families. In a sketch from the pen of Rev. James H. Leps, he refers to these pioneers in the following words: "They were a sturdy race, inured to hardship and accustomed to starvation. The dangers and trying emergencies of frontier life, at that period developed strong elements of character and a goodly degree of intellectual vigor. Educational advantages were extremely limited, yet they placed the highest value on them - being descendants of the founders of colleges and other institutes of learning

wherever they went. Imbued with the doctrines that won the Reformation, they relied upon them in their new environment as the "warp and woof" of religious instruction and spiritual life".

Rev. John Craig, D. D. was one of the most prominent m ministers in the early history of our church. He had the most influence upon the immediate ancestors of these persons who planted Presbyterianism in the counties of Pocahontas, Greenbrier, Monroe and Kanawha. Our ancestors embalmed his mane in their hearts with their "praises and tears".

Dr. Craig was Master of Arts by graduation from the University of Edinburg. He was guided by a dream in Ireland to his place of service in the wilds of the Virginia Valley. For twenty-five years he was pastor of the old Augusta church, walking five miles to Sunday morning service at 10 A.M. where the remainder of the day was spent in worship, closing at sundown -- after which some of the people rode ten or twelve miles to their homes. This was in 1754. The people were so terrified over Indian incursions that they sought safety in flight, but Dr. Craig told them, "That would be a scandal to our nation, falling below our brave ancestors, making ourselves a reproach among Virginians, a dishonor to our friends at home, an evidence of cowardice, want of faith and noble christian dependence on God as able to save and deliver from the heathen; and withal a lasting blot forever on our posterity." He advised the building of forts and the people

required him to lead the work which he cheerfully did though it cost him one-third of his estate. In less than two months his congregation was well fortified. His was a mind of keen intelligence, a heart full of generous sentiments and a soul of unswerving courage as exemplefied in his walking along his perilous road carrying his Bible, Psalm Book and rifle.

In addition to the Scotch-Irish emigrants there has also been such a proportion of English, Irish and German families as to form a respectable and influential element of the Presbyterian population. The pioneers date their settlements from 1793 to 1796. Not long after ministers paid them visits. Ben Edward Crawford from the South Branch of the Potomac is believed to have been the first to conduct services in this Section, now included in the counties of Greenbrier, Monroe and Pocahontas. The name of Frazier Reed and others linger in tradition, but nothing is definitely known of them.

Many noble, distinguished, and heroic men were members of Greenbrier Presbytery, who served in its courts and went out over the land to implant the seeds of righteousness and truth. As we glance at these names it is true that they would be called remarkable men anywhere. For an example we will quote the story of Rev. John McCue. Thomas Jefferson used his influence to have him devote his talents of splendid promise to the profession of law and withdraw from the ministry. Dr. Stuart

Robinson was a most eminent conversationalist and the most prominent pulpit orator of the Presbyterian Church. Dr. Henry Ruffner had a national reputation as a peer, as one of the most eminent ministers of the day. It was to Dr. Robinson's consecrated genius that this church owes much of its fidelity to truth. All of these worthy men combined teaching with preaching. Dr. John McElhenny in his service of sixty-three years, and next to him in influence Dr. James Brown in his work of forty years, Dr. Samuel R. Houston in his service of forty-three years, Rev. Joseph Brown, ten years, and Rev. M. D. Dunlap's forty-three years have made a wonderful contribution to the good of humanity by their long unremitting labors.

May 20, 1783, Rev. John McCue preached his ordination sermon at old Monmouth Church, at Lexington, Virginia. Mr. Moses Hoge preached the sermon, Mr. James McConnell to preside, and Mr. Edward Crawford, the charge. It was this historic August visit when the church at Lewisburg and Union were organized and Mr. McCue installed as their pastor. He was probably the first to administer the sealing ordinances of "The Sinks" in Monroe, "The Levels" of Pocahontas, the "Head of Greenbrier" and "Tygarts Valley". From "The Sinks" to "Tygarts Valley" was a journey of one hundred miles with Greenbrier River to cross as well as Cheat Mountain. His pastoral labors continued over nine years, terminating Sept. 20, 1791. His successor was Rev. Benjamin Grisby, who po-

sessed charming social qualities and performed a high degree of service.

Taken from the Records of the Oak Grove Church by:

Miss Minnie Wallace

Miss Maggie Ruckman

Mr. M. J. McNeel

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Pocahontas

Subject Chapter 6 - Section 1 Date December 12, 1940

Research Worker Nelle Y. McLaughlin Date Research Taken Dec. 6, 9, 10

Typist Nelle Y. McLaughlin Date Typed Dec. 11, 1940

Source Mr. T. S. McNeel (below) Date Filed

I have gathered this information from many people. No one knew a great deal. The following gave me information: Miss Dice Smith, Mrs. Geo. Clendenen, Rev. L. S. Shires, Mr. James Jordan, Mrs. Nella Yeager, Mrs. James Marshall, all of Hillsboro and Mr. T. S. McNeel of Marlinton.

The church were:

John McNeel

Martha McNeel

James Lewis

Rebecca Lewis

Alexander Waddell & wife

Charles Minnison

Jacob Minnison

Mrs. James Brinnell

John Switzer & wife

Richard Hill

Nancy Hill

Abraham McNeel & wife

Some years after John McNeel and the Minnison Brothers came to the Little Levels, they built a small log cabin as

Ella F. McLaughlin
Marlinton, W. Va.
Pocahontas County
Dec. 12, 1940

Chapter 6- Section 1

There is very little known about the little White Pole Church, but it is said that Bishop Asbury, the great apostle of Methodism, was the first minister who visited the Little Levels, and that as early as 1789 he preached in the little "White Pole Church", erected by John McNeel. The tradition is doubtless true, for it is substantiated by general records of the church.

It appears that the first organization was perfected here in the year of 1789 and at the time the members composing the church were:

John McNeel
Martha McNeel
James Lewis
Rebecca Lewis
Alexander Waddell & wife
Charles Kinnison
Jacob Kinnison
Mrs. James Brinnell
John Switzer & wife
Richard Hill
Nancy Hill
Abraham McNeel & wife

Some years after John McNeel and the Kinnison Brothers came to the Little Levels, they built a small log cabin as

a place of worship. This cabin was called the White Pole Church and in all probability was the first church erected west of the Allegheny Mountains. It was built of very small logs and the logs were peeled which gave the church the appearance of being built of white poles and so, the name "White Pole".

This church was located in a part of what is now the McNeel Graveyard, situated on a hill overlooking the ancestral home, and on the farm now belonging to Dr. John McNeel. This land has been in the posession of a John McNeel ever since 1765.

This Cemetery was started when Martha McNeel, wife of John McNeel, dug the grave and buried her child, perhaps with the aid of a negro servant, while John McNeel was at the battle of Point Pleasant in the year 1774. John McNeel died in 1825 at the age of eighty years, and was buried in the McNeel Graveyard. The grave is marked by a sandstone carved from the native hills and engraved by John Bruffey, a neighbor.

The White Pole Methodist Episcopal Church, after some years, became too small and too inaccessible and the Methodist Church was moved into the town of Hillsboro.

Information: Hardesty's Encyclopedia
Mrs. Nella F. Yeager
Mr. T. S. McNeel

Since writing what I could find about the White Pole Church, I have been able to see the original deed to the land upon which this church was built. This deed is recorded in Bath County, Virginia but Mr. T. S. McNeel has the original. The following is a part of the deed.

Deed: 10th April, 1799. Between John McNeel & Martha his wife of the County of Bath, State of Virginia of the one part and Thos. Scott, Jno. Pinnell, Richard Hill, Griffith Evans, Jacob Kinnison, Alex Waddell, William Waddell, James Lewis and Jonathan McNeel, Trustees, in trust for the use and purpose hereinafter mentioned and declared. All the right, title, interest, property, claim and demand whatsoever, either in law or equity which he the said John McNeel & Martha his wife hath in, to, or upon all & singular a certain lot or piece of ground situate, lying and being in the County of Bath & State aforesaid and containing one Acre of land together with the MEETING HOUSE, known by the name of MOUNT TABOR, woods, waterways, privileges and appurtenances thereto belonging or in any way appertaining: to have and to hold, in trust that they shall erect and build or cause to be erected and built thereon a House or place of worship for the use of the members of the Methodist Episcopal Church.

John his mark McNeel

Martha McNeel

Signed, sealed and delivered in the presence of us -

[illegible]

Mr. T. S. McNeel tells me that the real name of the White Pole Church was Mount Taber as you can see by the deed. However it has always been known by the name "White Pole Church". This church or meeting house was built some time before the deed was made and was now too small for the number who worshiped there. The people were contemplating a new church and so John and Martha McNeel gave the land as a location for a new Methodist Episvopal Church. The location was very inaccessible and when John Jordan, son-in-law- of John McNeel, offered some land in a better location for the church this was decided upon as the site for the new church. All denominations worshiped at the White Pole Church. It was more of a Meeting House but this was the beginning of the Methodist organization in the Hillsboro Community and the first in Pocahontas County.

As I have said before John Jordan gave one acre of land for the church. This land was located about two miles east of Hillsboro on the old road leading to Denmar. The exact date that this church was used is not known but the deed recorded in the Clerk's office shows: Jan. ____ 1830 - From John Jordan and Miriam Jordan to William Edmiston, Andrew Edmiston, John Grimes, Richard Hill, Mark Kinnison, Abraham Hill, Nathaniel Kinnison, Trustees for Methodist Episcopal Church, one acre of land with houses that are built thereon, woods, waterways and privileges, in trust with the house that is built thereon for the purpose of divine worship for the use and membership of the Methodist Episcopal Church, according to

the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church or by the Annual Conference.

So according to this deed this church must have been in use about 1830. From the way the deed reads it sounds as though the building which was used for a church was already on the land, but Mr. McNeel said that there was a building built for a church in which to worship. This church burned and is now known by everyone as the "OLd Burned Church".

Mr. James Jordan, a great grand son of the John Jordan who gave the land for the Old Burned Church, is eighty-three years old. He told me that a man named John Casebolt, who had a little store on Locust Creek, went to this church. It seems that he had some kind of a disagreement with some members of the congregation. He gave a negro man a fur hat to burn the church. Casebolt disappeared very suddenly and never returned to this community. Mr. Jordan assured me that this was a fact.

Mr. Jordan said that the first preacher that he could remember was a circuit rider named Rev. Mixon. He came on foot and walked and preached all through Pocahontas and Randolph Counties. As he was very small at that time, Mr. Jordan doesn't remember exactly how he was paid but thought perhaps they gave him a very small sum of money.

The next church built by this organization was located on the hill adjoining the parsonage lot in the town of Hillsboro and was named Wesley Chapel in honor of John Wesley. It

was a frame building. The land upon which this church was built was given by Nathaniel Kinnison.

The deed: Jan 15, 1855 from Nathaniel Kinnison to Israel I. Sallison, Richard Hill, James Edmiston, Geo. W. Weiss, Thomas Morrison, Eb. Whiting, J. H. Ruckman, S. Auldridge, and G. W. Ruckman, Trs. - one acre near the village of Hillsboro adjoining parsonage lot belonging to the M. E. Church, to erect a place of worship for the use of members of the Methodist Episcopal Church.

This church, Wesley Chapel, situated on the hill beside the parsonage was used for many years. But toward the end of nineteenth century the congregation began to look for a location upon which they might build a larger, more modern building.

Among the members who worshiped at these first churches were:

William Burgess
William and Nancy Kinnison
James and Rebecca Lewis
Samuel and Susan Auldridge
Abraham Hill
John Grimes
Mark Kinnison
William Edmiston
Andrew Edmiston
Conrad Burgess
Betty Burgess
Alex Welch

Joseph and Mattie Beard

Joel and Rebecca Hill

Thomas and Annie Hill

George and Nancy Hill

Washington and Margaret Hill

John and Elizabeth Blair

Richard and Lydia McNeel

Capt. WM. L. & Margaret McNeel

Jacob and Miriam McNeel

Isaac and Nancy McNeel

John S. and Mary S. Moore

James and Elizabeth Burnside

John L. and Mary S. Kinnison

David C. and Rebecca Kinnison

John and Cynthia Jordan

James and Fannie Jordan

James and Nancy Hultz

George and Laura Curry

David and Susan McCarty

Ellis and Sally Hill McCarty

Richard Hill and wife

Burke Hill

Josiah and Nancy Callison

Wm. H. Overholt and wife

Wm. and Fannie Callison

[illegible] Callison

Edward Overholt

Mrs. Lilly Brown

James H. Weiford

Margaret Burnside Weiford

Deemie Burnside

Miriam Burnside

Marshall and Virginia Peyatt

Information: Miss Dice Smith
Mrs George Clendenen
Rev. L. S. Shires
Mr. James Jordan
Mrs. Nella Yeager
Mrs. James Marshall
Mr. T. S. McNeel

Nelle Y. McLaughlin
Marlinton, W. Va.
Pocahontas County

Chapter 6 - Section 1

Description of the Liberty Church - Greenbank

Tradition has it that Patrick Bruffey sawed the lumber for the Liberty Church or donated the use of his saw mill to the building committee for the purpose of sawing the lumber for the church. The services of David Kerr were secured to construct the entire building. In that day in the history of the county, there were no planeing mills and all the work had to be done by hand. The members of the congregation and their neighbors, who were willing to donate labor to the church, were readily introduced to the jack plane. The famous white pine trees were abundant and the very best were obtained for this building. The church was built with a portico and high columns, like the colonial architecture of that day. The old church is located in a large oak grove.

The outside dimensions of the church are 45x36 ft. The framing used is 4x8 in. studding, and 12x12 in. corner posts. The overhead joists are 6x10 timbers hewed full length. An assemblage of heavy timbers such as beams and king posts forms a rigid truss in the roof. All the frame work is mortised, tenoned and pinned with hard wood pins. Very few iron spikes were used in the frame worl.

The outside appearance is on the Virginia Colonial style, with four large colonial columns supporting the projecting roof. The cornice is massive, constructed of massive timbers.

The inside is arranged with the old time gallery

resting on one large beam the full width of the building. This beam is eight inches thick and about twenty-four inches wide. The front rail of the gallery is panel work of boards twenty -four inches wide set between two supporting columns.

It was the custom to build these galleries for the slaves that attended church. At the present time, this one is used for Sunday School classes.

The first pulpit in the church was about four steps high and paneled all around except the entrance. About forty-five years ago the old pulpit was torn down and a more modern pulpit was built by L. M. Brown. Just a few years ago the auditorium was replastered, and refloored with fine hardwood flooring. Four Sunday School rooms and basement have been erected adjoining the old building.

The old session house that was built when the church was first built was sold to Henry Kesler after the new Sunday School rooms were built.

About the year of 1894, the Ladies Aid Society of the church employed Robert J. Brown and Robert L. Brown to build the belfry. This old church has stood for a period of ninety years and is in a fine state of preservation. It has the appearance of standing another century or more.

The deed was made to a board of Trustees on August 24, 1860 by Jane Arbogast. Trustees: William Lightner, Robert

D. McCutcheon, David W. Kerr, Paul McNeel, James Bruffey, George K. Kerr, Jacob Bible, and their successors in office. The local description of the church lot was given as being on the Huntersville road adjoining the lands of David M. Maupin, and contained 1A. and 50 poles.

This lot was originally a part of a 400 A. survey granted to Jacob Gillispie by survey bearing date on June 12, 1780.

Information: R. W. Brown
Mr. George Hannah

Juanita S.Dilley
Pocahontas County
June 11, 1940
Chapter 5 Section 1-a

TIME DEVOTED TO RELIGION

* The belief of the older people was that,"prayer and peovinde hinderei no man," and so time was always found for prayer, as well as for breakfast and supper. The reading of the Bible, and a season of meditation and prayer before breakfast was a habit very characteristic of the Scotch-Irish and was something which was never omitted in so many of the pioneer homes.

Alexander Waddell of Scotch-Irish descent and one of the earliest settlers in the neighborhood of Marvin Chapel was a fervently pious person. It was his intense desire to live one hundred years, and he made his desire for longevity a matter of special prayer. He died at the age of one hundred and two years, thus receiving a full measure and more. The history of his life shows he paid good attention to Bible reading where it is written in the thirty-fourth Psalm:"What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile;depart from evil and do good; seek peace and pursue it." This Psalm was a great favorite with our pious pioneer people to give them consolation in their time of trouble and distress.

Joseph Hannah was a person of impressive personal appearance. His memory was remarkably retentive, and his conversational powers something wonderful. He had committed

to memory, it is believed by some, the greater portion of the Bible for he could recite the Scriptures for hours at a time, having special reference for the historical narratives of the patriarchs and the wanderings of the Israelites and the Promised Land under Joshua. He saw in these historical narratives illustrations of the life now to be lived by Christian people. It was one of the greatest pleasures of his old age to repeat these narratives in the presence of his neighbors. Mr. Price says, "The last time I ever saw Mr, Hannah, we were spending the night at Sampson Ocheltree's in the winter of 1849 The two old men were in busy conversation until a late hour, and most of the talk was about the children of Israel and the dealings of God. The fire was getting low, the candle was about burned out, when Mother Ocheltree observed it was about time to get ready for bed. At this suggestion Mr. Hannah arose and in a very soft, solem tone repeated and then sang a hymn. He then knelt in prayer and poured out his full heart in humble, trusting prayer, in the tone and manner of a loving child to a kind and more loving father."

(Mr. Hannah lived on Elk and is the same Joseph Hannah who leaped the gully, a distance of 42 feet referred to in a previous report)

Mr. and Mrs. John Sharp, the pioneers, were pious, industrious people. Mrs. Sharp was quiet in all her ways, very diligent in her duties, and patiently met and endured the toils and inconveniences of living in the woods. Some of the first religious meetings ever held in the vicinity of Frost were at their home.

David Gibson of Elk was very industrious and handed down to his children habits of thrift that brought them prosperity. His home was always open to the stranger that might come along His confidences were sometimes abused and imposition practiced upon him, but that made no difference with his treatment of others. For years his home was at the service of the preachers and thus most of the preaching on Upper Elk was at his house. Marys Chapel was named for his wife Mary Sharp Gibson.
It was a great undertaking to locate in the unbroken forest and build up a home and rear the family these worthy family people succeeded so well in doing. All such should be remembered and their services gratefully appreciated, and the story of their lives told for the enstruction and encouragement of the generations following. The righteous, the honest and industrious should be held in lasting remembrance.

Daniel Kerr of the upper part of the county was a sincerely pious person, and the close of his life was very touching. He had assembled his family for domestic worship. Upon finishing the Scripture lesson he knelt for family prayer, and for a long interval he was silent. Upon going to h him in that position he was found to be speechless and helpless. Much of the time after this he appeared to take very little notice of what was going on, and seemed unable to recognize friends. One day there was a gleam of intelligence and he uttered these words: "Farewell to all," and then lapsed into silence and not long thereafter died so gently he had been dead some minutes before the fact was realized.

John Webb is a character about whom it may be said, he was without father or mother as far as any biographical purpose can be served. His Irish brogue, his habit of saying not foolish things and never doing anything very wisely, tended to coborate what he always averred---that he was of Irish nativity. He had the papers showing that he was an honorably discharged soldier of the Revolution, and as a pensioner received $96. a year. How he ever came to Pocahontas is not known, but it is supposed that he came because of some persons from the county who served in the war when he did. Though he exposed his life for independence he never owned land and never married. Yet he wanted a home of his own, therefore received permission of William Moore, son of "Pennsylvania" John Moore, to use without rent as much land as he might want for a cabin, garden and truck patch. He built up a cozy cabin and opened up two or three acres where he produced corn, vegetables and poultry. On this he subsisted, with the assistance of his pension and such wages as he could earn in harvesting for the farmers on Knapp's Creek.

In the later years of his life John Webb was very piously inclined and was deminstrative of his religious emotions. He was long remembered as the life of many "good meetings" at old Mount Zion, Frost and elsewhere. He would frequently have "the jerks" which was such a feature in the revival services so common at that time. As long as he lived he would always have a spasmodic jerk as he repeated the "amen," even when asking a blessing on his meals. This phenomenon that characterized the religious services of most of the denominations of a hundred years ago has been considered by mental

experts as one of the curiosities of the emotional faculty of the human race. Some of the people such as the American Indian have never so much as heard there is a Holy Ghost.

John Webb remained in his bachelor home until the was disabled by the infermities of advance age. Then it was that Martin Dilley took charge of the old veteran. He built a log cabin in the yard near his own home, and cared for him until the old soldier passed on.He was buried in the Dilley Cemetery.

William Edmiston and Samuel Davies Poage were congenial friends and attached Christian brethern though of different persuasions and rather strenuous in their respective doctrinal views. This indicated that their hearts were imbued with a pious fervor that got the better of their mere intellectual notions. They agreed to disagree, and not mar their Christain fellowship with vain rangling about their respective creeds. Mr. Edmiston's piety was of the highly emotional, demonstrativ type and for years his emotions seemed to be the first to kindle and burn with the holy fervor that makes religious services so interesting to many people. His Christian character was above reproach, and all regarded him as sincere. He was looked upon as a master Christian, and had it not been for the somewhat counteracting influence exerted by Nathaniel Kennison, a silent calm Israelite indeed in whom there was no guile, the impression might have been that no one could expect to be a model Christian without this zeal and demonstrative fervor.. Such might have been the impression,but when the characters of Nathaniel Kennison and Davies Poage were considered, the impression prevailed that there were different ways

in which people could be warm hearted, genuine christians, and so there was mutual respect and genuine Christian fellowship. For many years Mr. Edmiston was a pillar in the M.E.Church, and the secret of his influence was his lovely christian deportment. Kinnison was also a pillar in the M.E.Church, but his piety was that developed in calm retreat, the silent shade, that seemed to him,by God's bounty, made for those who worshipGod--so suitable for personal prayer and praise to the unseen though ever present one.

A predominant trait in the character of Isaiah Curry was his common sense view of profane language. His remote ancestors were among the people that suffered for their religious views in the north of Ireland, and came to America seeking a place to worship unmolested by civil and religious tyranny. To start with, in his home training his father and mother had him to notice that in the Ten Commandments cursing and swearing were firbidden along with murder, licentiousness, and theft. He could not bear the idea of being classed with th the murder, the immoral and the dishonest in the sight of Him who has the power over life and death, and who is to dispense the final rewards and penalties. Hence his speech was pure, and he deplored profanity in others.

About the year 1827, Robert Beale settled on Elk. A bed of tansy near the roadside marks the place where his house stood. The house was built of hewn timbers and floored with plank sawn with the whip saw by hand, and was considered an excellent building for that time. He was very energetic and

industrious, and while he owned slaves, he worked with his own hands as laboriously as the humblest. It was believed that he contracted his fatal illness at a log rolling. His wife was Mary Vance Poage, daughter of Major William Poage of Marlins Bottom. The Sabbath days were mostly spent in prayer meetings and Sunday school services with the families of David Gibson, David Hannah and Joseph Hannah their near neighbors, and for the most part held in his own home. Ministers of the gospel m made his home a place of preaching. Dr. John McElhenny, Revs. Kerr and William G.Campbell, pioneers of the Presbyterians in his region, officiated at his residence and pleasant, profitable meetings were the result. He was sincerely and intelligently pious. His ideal of a home such as he desired was to have ample pastures with flocks of sheep and herds of cattle and horses, and to live removed from the extravagance and allurements of society life, have books and papers, and to be on pleasant terms with kind and honest neighbors. His death occurred in 1833. On an eminence overlooking his home, where he frequently passed Sunday evenings,in summer, with his wife and little daughter Margaret Elizabeth(mother of Robert, James and George H.Moffett) his grave was made.

John Jordan, a tailor by trade, settled on Millstone Run between Hillsboro and Locust . He was one of the ~~principal~~ principal ruling elders of the Oak Grove Church. His home was open to Methodists and Presbyterians ministers without any apparent discrimination, and for years was one of the main preaching places for Methodist ministers. He donated the site of the Methodist church near his residence. This church was destroyed

by fire before the Civil War. In its time, this was the most comfortable building of the kind in the county in possesion of that sect. He was buried near the ruins if the Millstone Run Church, as it was called. His grave seems to have been nicely cared for. A neately carved stone, the handiwork of the late John Bruffey, marks the place where a good man rests in hope. Mr. Jordan was a Presbyterian yet saw to the building of a church for the other sect.

Mr. Price writes: Samuel Davies Poage had been educated for the Presbyterian ministry, but declined the exercises of its duties through a morbid sense of unworthiness, unfitness for assuming duties so sacred and responsible as he regarded Ministerial vows demanded. He was a faithful helper in the prayer meetings led by his brother George Poage. While attending school taught by Rev. Joseph Brown at the Brick Church, I boarded in Mr. Poage's family. I have heard him in secret prayer in his private room long after midnight, such were his devotional habits. It mattered not how cold the night might be, he would spend hours in that room in secret devotions, and oftentimes he would come out with his features all radient with ecastatic emotion.

William Poage Sr. (father of Samuel D. Poage) was a Presbyterian ruling elder, and virtually the founder of the Oak Grove Church. Some of the first meetings conducted by Presbyterian ministers in this region were at his house. When the pulpit would be vacant years at a time there would be religious meetings at his home or the homes of his sons, who were also ruling elders. Visiting friends from Kentucky

brought with them the revival spirit that had rendered the early history of Ky. so famous, and it broke out in the Little Levels in 1801. Parties in Augusta heard of it, and came over to see and hear what it all meant. The pastor of the Old Stone Church Rev. William Wilson, and fifteen or twenty of the young people of his congregation, came over together. They became imbued with the spirit of the moment and went back singing and praying as they went along. The effect upon the people of the valley as the rode up was overwhelming, and from that point--The Old Stone Church----the revival influence went all over th the state. So it appears that a great matter was kindled by a little watch fire that had been kindled in the old Poage homestead in the Little Levels.

James Rogers was a zealous and devoted adherent of the Methodist Protestant Church. He was one of the first members in the Buckeye community and probably one of the first in the county. His prayers and experience talks, experience meetings were very popular in early times, were interspread with allusions to the parables and quotations of the promises. Morning worship in his home was never omitted. One of his expressions was an allusion to the grapes of Eschol as typical of the richness of the promised land. His idea was that God would give his humble peaying people here while on the pilgrimage a cluster now and then from the heavenly vine so as to refresh and encourage them to put forth their earnest, faithful efforts to go up and receive possession of the heavenly land.

While not a member of the church, William Moore's

walk and conversation exemplified all the visible traits of genuine Christian principle. In a religious meeting in the old Hamlin Chapel some years before his decease, he was invited by the class leader, John R.Duffield, to testify what he thought of the Christian religion. William Moore arose in that solemn and dignified manner of which he was rather remarkable, and stated that he had been a praying person for fifty years, and had conscientiously tried to live with a conscience void of offense toward God and man and , moreover, it was his hearts desire hereafter to live in all good conscience toward the same.

Mr. Price Writes: The first cottage prayer meeting I remember was at the home of Abram Duffield, who came here soon after the Revolution, Early one Sabbath in May, my parents with their four small children came to the Duffield home to attend the meeting that had been announced. No one had yet arrived when we reached the place. Upon entering the porch, voices were heard within as if persons were engaged in reading or praying. AS we listened it was found that it was the venerable Abram Duffield reading to his invalid wife the account given by Saint Mathew of our Redeemers temptation in the wilderness. There seems to have been mutial rejoicing over the Redeemer's victory, and if the benefits of this victory had been for these two old people alone, their satisfaction could not have been more real. When silence intervened, we knocked at the door and were told to come in. There were the two old people and no one else in the room. It was not long, however, before quite a number assembled, and the prayer meeting was quite a spirited one.

W.W.Sutton writes in the Pocahontas Times dated July 29, 1937: I was not yet nine years old when the Rev. Wm. T. Price a Presbyterian minister came to our home on Deer Creek above Green Bank, and while mother prepared the dinner , I was left in the living room to keep company for the minister. Soon Mr. Price placed his head backward against the wall, closed his eyes and began to sing,"

" Saviorr more than life to me

I am clinging, clinging close to Thee;

Let Thy precious blood applied,

Keep me ever near Thy side."

He swelled a little on the chorus:

Every day, every hour, let me feel Thy cleansing power.

May Thy tender love to me

Bind me closer, closer Lord to Thee".

There was melody in the preachers voice and it was sweetly penetrating.

OTHER HYMNS SUNG BY THE PIONEERS

The Gospel Ship is Sailing By

Bear Me Away on Your Snowy Wings

I Will Arise and go to Jesus

When I Can Read My Title Clear

Jesus Lover of My Soul

Near My God to Thee

Abide With Me

To be deeply religious seems to have been one of the chief characteristics of the early Scotch-Irish who came to the county, and since the greater percent of the first settler in the county were these Scotch-Irish, most of the people here were religious. Old timers tell me that they would ride as far as ten miles to church, and they never thought of missing a Sunday if it was at all possible to get to church.

** I can remember when my parents thought it somewhat of a calamity to have to miss Sunday School and church. There were no cars in those days, but father would walk through the fields taking with him those of us old enough to walk the mile, and mother took the younger children and went horseback. Every one else in the community did the same. Now, 1940, they do not even have a Sunday School in this same community.

I, too, can remember when there was family prayer, but I have not been present at one for at least twenty years. Since I taught school for many years in different sections of the county and have had a chance to know something of the lives of the people, I think I am safe in saying that the morning an devening worship, once considered so important, almost if not entirely omitted from the lives of the people today. Though most families still ask the blessing on their meals.

* From----History of Pocahontas--Wm. T.Price

\# Told to me by--Saul Stone of Boyer and Tom Bruffey of Lobealis

** My own comment

Both of these men were born about the time of the Civil War

West Virginia Writers' Project

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Research Worker Juanita S. Dilley Date Research Taken March 11, 1941

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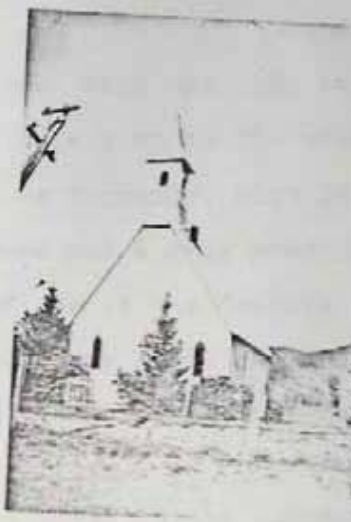
Source Date Filed

From-Mrs. Annette Coyner and Mrs Louisa Coyner, life long members of the church and daughters of John and Sallie Hixon who built the first church.



Juanita S. Dilley
Pocahontas County
March 12, 1941
Chapter 5 Religion

GRACE PROTESTANT EPISCOPAL CHURCH--Clover Lick

In 1880 a plan was inaugerated to build a church at Clover Lick, and through the zealous efforts of Mrs. John Ligon it was so carried out that on Sunday August 21, 1882 we were able to consecrate a neat and comfortable building as Emmanuel Church. This church was on the Ligon farm and was about one mile from its present location.

For years there was no regular Rector, Clergy from different sections of the Diocese visited the church at regular intervals. Dr. I. H. Lacy from Lewisburg being the most frequent visitor. Bishop George Peterkin came once a year for confirmations.

By 1908 the lumber town of Clover Lick has been built and the county road was changed to come down by the town instead of going by the Ligon home as formerly. This left the church quite a distance from the road and a mile away from where the most of its members lived, so it was decided to move the church. Through an error of some sort, at the time of removal of the church the name was changed from Emmanuel to Grace.

Mr. W. G. Wardner of Baltimore moved to the community in 1907 and being a member of the Episcopal church took an active part in the work and was Lay Leader from that time until his death in 1934. During the time Mr. Wardner was leader in the church, there was an excellent attendance at Sunday School, and all church services.

Aside from the Gardner family, the members of this church has been the children of Dr. and Mrs. John Ligon, and their families. At the present time three of their daughters Mrs. Louisa Coyner, Mrs. Annette Coyner and Mrs. Georgia King, are among the leading members of the church. Mrs. Gardner is one of the main financial supporters as well as a teacher.

Mrs. Georgia King carved the crosses for the church, and they are very beautifully carved.

From--Mrs. Annette Coyner and Mrs. Louisa Coyner.

This church at Clover Lick and St. Johns Protestant Episcopal church at Marlinton are the only two Episcopal churches in the county, and they have only a small membership.

(This is confidential, but their complete refusal to cooperate with other denominations has been one of the chief reasons why the church here at Clover Lick has not grown as it should have. They let others attend their church, but they will not go to the Union Church here even for a funeral.)

West Virginia Writers' Project

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This history of the Slaty Fork church was written for me by Ivan L. Sharp, a leading member of the church.

Juanita S. Dilley
Pocahontas County
March 12, 1941
Chapter 6 Religion

SLATY FORK METHODIST CHURCH

The members of this church use to worship in a small one room school building near the mouth of Slaty Fork creek. This building was sold and a larger better school built near the Old Field Fork of Elk River. When this building was also sold by the Board of Education of Edray District it was bid in by Ivan L. Sharp to be used as a place of worship. A deed was also made by the West Virginia Pulp and Paper Co. giving us a clear title to the land on which the building stood, to L. D. Sharp, Ivan L. Sharp, Jesse P. Hannah, Goldie Gay Hannah, and Hubert Hannah, Trustees.

In 1931-32 this building was completely remodeled into one of the most up to date country churches in this section of the State. It had S. S. rooms that open into the main auditorium, it has a basement, a hot air furnace, electricity, and the seats or pews are considered more comfortable than those in many of the large city churches, there is an exminister rug on the pulpit, and there is both an organ and a piano. This church was designed or planned by Ivan L. Sharp and the carpenter work was done by E. L. Bright and his son. He also made the seats.

Rev. Tom Taylor was the pastor when the remodeling was done and the members at that time were Luther D. Sharp, Laura J. Sharp, Ivan L. Sharp, Genevieve Sharp, Silas S. Sharp, Paul Sharp, Wanda E. Sharp, Luther D. Sharp, Jr., Samuel D. Hannah, Anna Wilson, Archie Wilson, and a number of others who had not had their membership transferred to this church, also some who belonged to another denomination.

The first money toward the remodeling was $150. from the Ladies Aid Society with Mrs. Laura J. Sharp as President and booster of the movement for a better church, until her death in 1932, her funeral being about the first service in the new church. Although many others contributed liberally both in and out of the church, the Ladies Aid Society with Mrs. Genevieve Sharp as President assumed the last remaining $50. needed in order that the church could be dedicated on June 7, 1936. Rev. D. R. Carder was the pastor at the time of dedication, and the dedicatory sermon was preached by the Superintendent of the Buchanon District Dr. J. L. Wells.

Some of the most active members of this congregation from 1902 to 1908 were Samuel Gibson, Georgie Hannah, James E. Jackson, Sarah Sharp, Luther D. Sharp, Laura Sharp, Amanda Sharp, Nettie Sharp, David Baughman, Bertha Hoover, Lena Sharp, Volbert F. Sharp, Nettie Doyle, and Ada Sharp.

At present we have about 25 active members and 20 non-active.

The Trustees now are Luther D. Sharp, Jesse P. Hannah, Ivan L. Sharp, Oscar W. Kerr, and the fifth, Nelson Shreve recently died.

The present Stewards- Mrs. Vonda M. Sharp, Mrs. Goldie Gay Kerr, and Paul L. Sharp. Paul L. Sharp is disbursing steward, and Ivan L. Sharp is recording steward.

Mrs Goldie Gay Kerr is an exhorter and charge Lay Leader.
Ivan L. Sharp, Lay Delegate of W. Va. Conference Adray charge.
Oscar W. Kerr, Reserve Delegate " " " " "
Luther D. Sharp , Trier of Appeals " "

Some of the main church workers at present are Kingsley Morrison, Mattie Morrison, Luther D. Sharp, Mabel E. Sharp, Ivan L. Sharp, Genevieve Sharp, Oscar W. Kerr, Goldie Gay Kerr, Ethel Sye, Paul L Sharp, Vonda M. Sharp, Jesse P. Hannah, Lelah Hannah, and others, some whose membership are elsewhere.

We have Sunday School the year through since 1915. Before that time we some times closed for the winter.

Rev. R. H. Skaggs, the present pastor preaches on the second Sunday of each month at night and in the morning on the fourth Sunday.

We have prayer services on each Wednesday night. Ivan L. Sharp is class leader. There are 25 members active in Prayer Service. We have Epworth League each Sunday night. We elect officers every three months so as to encourage leadership. The Ladies Aid Society at the present time has only 10 members, but nevertheless it is a very active and efficient organization. The officers are Mabel Sharp, Flora Rinehcart, Vonda Sharp and Alice Heflin.

Singing Association- Luther D. Sharp is the leader of this association. There are 20 in the class. We have regular practice, and we take part in community singing in many communities of the county and in singing conventions in other counties. We have duets, quartets, and many who play instrumental music. One outstanding member, Kingsley Morrison, can play hymns on a peach leaf, which has attracted a lot of attention. There community sings, and the singing Association has been a great help to the church and to the community.

(Many communities of the county take part in this community singing)

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6 Religion

Date Dec. 13, 1940

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Typist Juanita S. Dilley

Date Typed Dec. 12, 18

Source Church Records

Date Filed

DEC 1940

Mr., Mrs. Summers Sutton

Mrs. Adam Bevener, Mrs Rachel Arbogast, Deed Book 26 page 121. I talked it over with Roscoe Brown concerning the church around Arbovale and Greenbank and he helped me to connect one church with the other and told me what he knew a about them.

Juanita S. Dilley
Clover Lick, W. Va.
Chapter 5 Religion

ARBOVALE M. E. CHURCH

The first church built in this community was the old log church known as Deer Creek Union Chapel. Tradition is that it was built some time prior to 1800, but no deed was given until the land came into the posession of James Tallman who gave a deed to the land on July 5, 1831. This church was used by both Presbyterians and Methodists at first, but later some misunderstanding arose between them and the Methodists withdrew from the church and built and dedicated an old log church at Greenbank in 1839, known as New Salem. The Presbyterians then decided to build a better church and about 1850 Liberty Presbyterian church near the high school was completed and dedicated. The Methodists not wishing to be outdone decided that they, too, would build a better church, so after about seventeen years of service New Salem was abandoned and the present Greenbank church was built in 1856.

The old Pine Grove school house was used as a community center, church services and singing for about 15 years. At one time when a revival was in progress, the people began to shout, and the floor broke through, and the stove fell over. The meeting was broken up for that night, but the next day Hiram Wooddell repaired the floor and the meeting continued.

In 1895 a movement began to build a church at Arbovale. Some of the people wanted the church located near the old Pine Grove school house, and withdrew from the church because

their wish was not granted.

The deed for the land was given on March 8, 1895 by James T. Sutton and Mary E. Sutton his wife to David C. Shears, C. C. Arbogast, Jos. W. Riley, Jas. T. Sutton and Brown M. Arbogast, trustees.

Some money was collected and carpenters from Virginia were hired and ~~began the work~~ began work, but as soon as the money was all used they went away and left it unfinished. Local carpenters refused to finish what others had begun, so the church stood there unfinished for a period of three years. Finally it was finished by E. M. Brown. It was dedicated since September of 1899. Some of the early members were Adam Arbogast, C. C. Arbogast, Benjamin M. Arbogast, A. P. Arbogast, James Sutton, Mary Sutton, Rachel Arbogast, Sherman Sutton, Brown Arbogast, John Sutton, John Arbogast, and J. W. Riley.

There were either no records kept or they had been destroyed for the earliest records found at the parsonage were for 1919-1920 and were made by Rev. Sutton. A notemade by him was as follows, " This record began with the year 1919-1920. Hitherto the records seem to have been poorly kept. This has been the result of an oversight and largely due to the fact of a changing charge. The year for which records begins had for its pastor J. M. Sutton, a boy reared in this community, helped to build the church at Arbovale some twenty or more years ago, was converted and joined the church and from here joined the travelling connection of the West Virginia Conference and had been in the ministry about twenty years when serving this charge. The place where he preached during this

year are as follows: Arbovale, Boyer, Brush Run, Thornwood, Top Allegheney, North Fork School House, and Pine Grove. Arbovale church enjoyed a very good revival this summer, W. A. Grogg, assisting. Sixteen were received into the church."

Nothing else had been put on the records except Rev. Ben F. Donley. 1920-21, Rev. L. C. Harris 1921-22, until 1933 when the Rev. J. H. Hypes came on the circuit. " J. M. Hypes - 1933-1937, Age 32 from Nicholas County. Preached at Arbovale, Frost, New Hope, Mt. Zion, Clover Lick, Boyer, C.C. Camp Seneca. Buchannon District-Arbovale Charge." Dr.L. S. Grome, Dist. Supt. 1933-35. Dr. J. E. Wells, Dist. Supt. 1936-37"

Records show the following class leaders, supt., trustees, stewards, etc. for 1919- 1921: C. C. Arbogast, O. G. Arbogast, D. O. Woods, J. O. Sutton, J. W. Riley, J. H. Shears, Birdie Sutton, H. A. Sutton, Mrs. Coy Friel, W. T. Sutton, J. B. Orndorff, William Malcom, Delbert Gillispie, Stella Conrad, Oscar Orndorff, Morgan Rader, Henry Blackhurst, Rachel Thompson.

Rev. Howard Wriston had kept good records and every members name had been put on the records. His records show a membership of 85 for the Arbovale church for 1940, many of them had been added to the class during his pasturate. Many of them young people.

The present trustees are: C. E. Flynn, Owen Rader, Adolphus Shears, Harry Simmons, Mrs. Clyde Gillispie.

Present Stewards: Hettie Sheets, Dessie Tracy, Owen Rader, Adolphus Shears, Glen Arbogast, Harry Simmons.

The annual Home Coming Day held on the first Sunday in August is an important event in this church. It was first organized about ten years ago by O. Glen Arbogast. Formerly they had been having song services once a month, and Mr. Arbogast thought it would be nicer to have one day set apart as Home Coming Day. He went ahead making plans, and one the first Sunday in August they had their first Home Coming Day. So many old friends came back on that day and so many of the former pastors came, too, that the people decided it would be a good thing to have Home Coming every year, so the first Sunday in August has been set aside as Home Coming Day for the people of the community. However, people from all over the county look forward to the day.

This year, 1940, Home Coming Day was held in the Tabernacle which was built in 1938 a short distance from the church. The deed for the land upon which the Tabernacle was built was given on August 1o, 1939 by Rachel J. Arbogast and C. C. Arbogast her husband to J. B. Orndorff, Claude Tracy, and E. J. Moore, trustees for the Arbovale Inter- Denominational Holiness Association, an unincorporated organization. The land hereby conveyed to be used for religious purposes only and when it ceases to be used for religious purposes or is used for any other purpose the said land shall revert to and become the property of the parties of the first part.

Recent pastors of the Arbovale circuit are: Robert Greynolds, H. P. White, J. A. Arthurs, I. E. Lewis, Justin M. Sypes, A. C. Bell Howard Wriston, ad the present one D. R. Carder.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
~~Chapter 6~~ Religion

Date Dec. 24, 1940

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Research Worker Juanita S. Dilley

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Source Deed Book 39 page 50

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DEC 1940

Mrs. Glen Tracy
Mrs. Snowden Tracy
Russell Gabert
Church records
Rev. I. Garber, the Brethern minister.

Juanita S. Dilley
Clover Lick, W. Va
Chapter 6 Religion

KERR MEMORIAL CHURCH-- BOYER

The Kerr Memorial church at Boyer was named for Leiut. Robert D. Kerr, a son of James Kerr, who graduated with distinction from West Point in 1898 and was assigned to the engineer branch of the service. He was ordered to the Philippines during the Spanish American war, but died on board a troop ship in July and was buried in the Pacific Ocean. An engraved metal plate on the pulpit bears these words,

"In memory of Leiut. Robert David Kerr
In the service of the United States, died
at sea on board the Indiana between Honolulu
and Manila on July 21, 1898. Age 22 years.
Asleep beneaththe blue Pacific waves,
Where deep the ocean keeps her many graves.
Gods loving eyes have marked and kept the spot,
The honored name that knew not stain or blot
Is written high on scrolls of deathless fame,
But safer still our Father keeps his name."

The deed was made October 2, 1905 by M. P. Bock of the Bock Lumber Co. of Pennsylvania to James D. Kerr, L. M. Collins, Uriah Hevener, Jr., E. N. Ervin, M. C. Arbogast, E. J. Nottingham, P. W. Yeager and Fred S. Bock, trustees of the Kerr Memorial church of Boyer.

The church was completed and dedicated during the year 1906. Much of the lumber for the church and the seats was given by Morgan Colline. Kenney Hexrode and George Mauzy were the

carpenters.

This church was locked at one time to bar the Church of God people and for a few years it was not used by anyone. During this time no repairing was done on the church and it depreciated very much. In 1939 the people of the community decided to have Cap, Andy and Flip, well known radio artists, to give an entertainment at the church to see if they could raise some money to repair the church. They were very sucessful so they decided to go ahead and collect or donate enough to do all of the much needed repair work. A new roof was put on, broken windows replaced, repainted on the outside, underpinned, floor oiled, new carpets put down, etc., until now it is in very good condition. Money donations toward this repair work were also made by Mrs. Harry VanOsdale, Mrs. Zack Nottingham, Mrs. Willia Wilmoth and Mrs. Vesta Nottingham, sisters of Robert D. Kerr.

The Methodist preach in the church one Sunday per month, and the Brethern preach in it two Sundays each month, though each go to the others services and they all work together in the Sunday school and young peoples meetings. Records show a Methodist membership of 32 for 1940. The Brethern membership is 92.

The present trustees are Daniel Ryder, Glen Tracy, Russell Gabert,

The present Stewards are Russell Gabert, Glen Tracy and Clay Lambert.

The Sunday school Supt. is Asa Wilfong, and the teachers are Daniel Ryder, George Cromer, Glen Tracy, Mrs. Glen Tracy, and Thelma Pugh.

They now have a good Sunday school and a well attended Young Peoples Meeting every Sunday night.

All money collected is divided half and half between the denominations.

I was up to Durbin to see Rev. I. J. Garber, the Brethern minister, and he said their membership of 92 at Boyer lived not only in the village but in the surrounding countryside as far south as Arbovale and Glade Hill. Their work in this community, he says, began at Brush Run. That for many years they used the Brush Run church, but the Church of God people did not cooperate and they then came down to the Boyer church and have used it since that time.

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West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Pocahontas County

Subject ~~County History, Chapter 6~~

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Date Filed

Mrs. G. D. Kincaid

Mr. and Mrs. Harry Burner

Church Records

History of Pocahontas-Price

DEC 10 1940

Juanita S. Dilley
Clover Lick, W. Va.
Chapter 6-Religion

ARBOGAST MEMORIAL CHAPEL--BARTOW
M. E. Church, South

The first church services, so far as any one knows, were held in the school house. Arbogast Memorial chapel was built in the year of 1882 and dedicated in 1883. It was built near the site of an old cemetery on the lands of the pioneer Abram Burner, which later came into the posession of his son George W. Burner, thence to Charles Burner and Elizabeth Beard Burner, his wife who gave the deed for the church lot in 1883, to Peter D. Yeager, A. M. V. Arbogast, Josiah O. Beard and Lee Burner, trustees. "A certain lot of land in the neighborhood of Travelers Repose containing one half acre. For and in consideration of the love we bear for the cause of Christ and from an earnest desire to promote his heritage on earth."

Near this church is a barn that was used as a hospital for the wounded at the Battle of Bartow in 1861, and between the barn and the church is the resting place of many of the dead. The Union soldiers later removed the bodies of most of their dead, but many of the Confederates from the Southern states remained buried there. At one grave was a stone bearing the inscription "In this grave is the bodies of six unknown Confederate Soldiers." but when the state road was built, the men who gatheres rocks for the road base removed many of the stones from the graves and used them in building the road. The people of the community were greatly shocked when they learned what had happened and they demanded that no more of them be removed. (It does seem a pity that in a [illegible] I don't know if everything they [illegible] them [illegible]

place where as many rocks are found as are in Pocahontas, that they would remove grave stones to build road)

There were no churches nearer Bartow than Top Allegheney, Arbovale or Greenbank, and all of these places were several miles away, so in 1882 the people decided to build a church. Lee Burner furnished the timber and he with the help of his neighbors the Arbogasts, Yeagers and Burners cut and skidded the logs to a saw mill in the neighborhood and had it sawed into lumber for the church. Charles Burner paid the saw bill, and contributed more money than any other one person. He also boarded the carpenters a Mr. Elliot who plained all of the lumber by hand. It took him almost a year.

For many years this church was open to all denominations, but of late years only the Methodists use it. It is now an appointment on the Arbovale circuit, but was formerly on the Durbin circuil.

Records show for 1940 a membership of 98, many of them young people who have been added to the class the past year. I was told by the former pastor Rev. Howard Wriston, that this was his best appointment. Other appointments on this circuit are Arbovale, Bethel on Back Mountain, Wanless, Boyer, New Hope, and Frost.

The present trustees are I. E. Methany, B. J. Snyder, Harper Beverage, Oscar Turner, and Howard Kreamer. The present stewards are Mrs. B. J. Snyder, Harper Beverage, Frank Gainor, and Edith Burner.

This church was named Arbogast Memorial in memory of the Rev. Benjamin Arbogast. He went to school a session or two to Academy(at Hillsboro) and then went to Dickinson College in Penn., and was graduated among the best in his class. In the meantime he entered the ministry and became a pulpit orator and one of the most distinguished teachers of the high school under the auspecies of the M. E. Church, South.

It seems that he never lived at Bartow, and that the church was named in honor of him more to satisfy a whim of one of the members. Many of the people of the community do not even know it is named Arbogast Memorial as they never call it anything but Bartow church.

came down on his neck and held him there helpless. He had to summons a neighbor to assist him in getting out. He afterwards said that was the last time he would ever lock a church on any one. The disagreement had been over building the Thornwood church. The Southern members had wanted to build the church, but the President of the Lumber company was an M. E. and insisted on having it built by the M. E. branch.

Pocahontas - 6

OFFICE LETTER

To Bruce Crawford, State Director Office	Date October 31, 1940
From Juanita S. Dilley Office	Referring to
Subject Inclosed report	File

Separate sheet for each subject. Omit all formalities. For office letters only.

The deed to Mount Zion church had me stumped for a long time. I couldn't understand why he made reference to a house on the lot and then said upon which they shall erect a building for worship. I did not think there had ever been any other building on the lot, and I ask every one I saw that I thought might know, but most of them could give no reason for it. At last I went to see Mrs. Alice Sharp at Frost and ask her. She is one of the oldest living persons that once lived near the church, and she told me that the old building was there but was not being used as a place of worship at that time and that the people decided to repair it and make it into a place of worship again. She believes, from what she has heard older people say, that the building had been there for many years before 1936 when the deed was given.

I lived for six years in this community and went to church at Mt. Zion, and my husbands people have been there since around 1800. We were living there in 1935 when they accused the preacher for unfaithfulness to his family, and believe me there was sure some upheaval. The preacher before him was believed to have been the same kind of a man and they decided two of them together was just too much. A-lone I don't know if everything they accused them of was true or not.

POCAHONTAS COUNTY

Juanita Dilley
Chapter 6 Religion
October 31, 1940

Part of the
Deed to Mount Zion Church

This Indenture made the sixth day of September in the year of our Lord one thousand eight hundred and thirty six between Charles Grimes and Martha his wife of the county of Pocahontas and state of West Virginia of the one part and James Wanless, William Moore, John Wanless, James Grimes, John Sharp, Henry Arbogast and John Waugh, trustees in trust for the use and purposes herein after mentioned, all of the county of Pocahontas and state aforesaid, of the other part, witnesseth that the said Charles Grimes and Martha his wife for and in the consideration of $5.00 the receipt therefore acknowledged, hath given, granted, sold, bargained, released, confirmed and conveyed unto said ----------trustees, etc. etc.
A certain lot or parcel of land situated, lying and being in the said county of Pocahontas, W. Va. on the east watters of Thorny Creek containing two acres and fifty one poles and bounded as follows----------including a s spring, it being a part of a survey of 510 acres granted to Felix Grimes by patent and devised to said Charles Grimes in his will. Together with all and singular the houses, woods, waters, privileges and appurtenances thereto belonging or in any wise pertaining to, to have and to hold all and singular the above mentioned and described lot or parcel of land situated as aforesaid together with all and singular the houses, woods, waters,

and privileges unto them the said James Wanless, etc. --- trustees and their successors in office forever in trust that they shall erect, build or cause to be erected or built a house, a place of worship for the use of the Methodist Episcopal church in the United States of America according to the rules and disciplin which from time to time be agreed upon and adopted by the ministers, preachers of the said church at their general conference in the United States of America, and in further trust and confidence that they shall at all times forever hereafter permit such ministers and preachers belonging to said church as shall from time to time be duly authorized, etc. ----------to preach and expound Gods holy word therein, and in further trust and confidence that as often as any one ore more of the trustees heretofore mentioned, shall die or cease to be a member of the said church according to said rules and discipline as aforesaid then and in that case it shall be the duty of the Stationed minister or preacher authorized as aforesaid who shall have the members of said church in charge to call a meeting of the remaining trustees as soon as convenient, and when met the said minister shall proceed to nominate one or more of thEIR persons to fill the place of office vacated, provided the person nominated shall have been one year a member of the said church and be at least 21 years of age, and the said trustees as assembled shall proceed th elect and by a majority of votes to appoint the person or persons so nominated to fill the vacancy in order to keep the number up to nine trustees forever, and in case of any equal number of votes for or against the nomination, the minister shall have the casting vote, etc. etc.

[illegible] of land containing two [illegible] and all of its appurtenances, in trust [illegible]

Parsonages of the Methodist Protestant churches

In Deed Book number 18 page 56 is recorded a deed dated February 12, 1887 in which Henry Buzzard deeded to Ruben Overholt, Wellington T. Hogsett, David Cochran, Charles Burr, and Wm. T. Ferry trustees of the Methodist Protestant Parsonage, a certain tract of land situated two and one half miles from Huntersville on the Cummings Creek road, to be used exclusivly for a parsonage for the Methodist Protestant Church.

A vendors lien was held until a balance of $16.50 should be paid. The sale price had been $74.00

Then in July 1894 in deed book number 25 page 385 George Buzzard, Sarah J. Piles, Susan E. Auldridge and T. H. Auldridge heirs of Henry Buzzard, deceased, parties of the first part to Ruben Overholt, David Cochren, Charles Burr, Wm. T. Ferry, and Wellington Hogsett, trustees of the Methodist Protestant Parsonage on Cummings Creek for the sum of $16.50 do hereby grant and release to the said parties of the second part all our claims upon the said parsonage property.

By these deeds will be seen that the parsonage for the Huntersville Circuit was located on Cummings Creek.

PARSONAGE --- MARLINTON CIRCUIT

The parsonage of the Marlinton Circuit was located near the Clawson Church.

In a deed dated March 28, 1915, Ellis L. Friel party of the first part to John Ferry, H. J. Sharp, N. A. Clarkston, William F. Irvine and S. F. Johnson, trustees of the Methodist Protestant Parsonage ofthe Marlinton Circuit for the consideration of $275.00 cash in hand, a certain tract of land containing two acres with all of its appurtenances. In trust for the use and

benefit of the ministers and preachers and members of the Marlinton Circuit of the West Virginia Conference, Pocahontas County composed of the following classes: Fairview, a church building located near Harter, Bethel a church building located near Buckeye, Seebert- a church building in the town of Seebert, Droop Mountain a church building on Droop Mountain near Locust.

Said property is conveyed to the trustees and their successors for a parsonage property or residence of preachers of the Marlinton charge.

I don't know why the parsonage was located in such an out of the way place as Clawson unless it was because of the train service at that time. Buckeye, Seebert and Droop Mountain could be reached by train and Fairview was in walking distance. There was Sunday train service on the Greenbrier Division xxxx in 1915 and I emagine this had something to do with locating the parsonage at Clawson. It certainly would be one of the most unhandy locations for a parsonage at the present time. I had to get a boy to boat me across the river and then walk a mile down the railroad when I went down there to get the picture of the church. This parsonage was not used very many years for after the two circuits were united into the Pocahontas Circuit the preachers resided at Huntersville. Now since the Methodist Churches are united he resides in the parsonage at Minnehaha Springs.

The deed for the lot upon which the Seebert Methodist Protestant church was built was sold to Wellington T. Hogsett, Joseph Simmers, Isaac B. Smith, Wallace W. Underwood and Howard Underwood, trustees, for the sum of $30. by J. S. and Nora E. Gladwell. It is dated June 5, 1905

Deed book 39 page 455

No church however was built by the Methodists and the Presbyterians desiring to have a place of worship entered into an agreement with the Methodists to build a church together. This was in 1906. The deed of agreement was between M. J. McNeel, and C. L. Stulting, trustees of the Oak Grove Presbyterian Church and W. T. Hogsett, J. B. Pyles, I. B. Smith and Wallace Underwood trustees of the Methodist Protestant church owners of a certain tract of land designated as lot 30 block 7 in Seebert, it is mutually agreed between said trustees that the two denominations unit and build a church building on said lot to be used by each of said denominations for the worship of God. It shall not cost more than $1700., each shall contribute and pay equally. In case they shall not agree upon use of the church, the Presbyterians shall use it on the first and third Sundays and the Methodists on the second and fourth Sundays of each month. If either denomination decided to sell its interest in the church it was to give the other a chance to buy upon twelve months notice. In case any controversy arose over the use of the church, a committee composed of one Presbyterian, one Methodist and the third to be chosen by the first two appointed, was to be chosen and their decision was to be final.

Deed Book 43 Page 431

The first Presbyterian minister to settle within the extensive territory embraced by the original Greenbrier Presbytery was Rev. John McCue. Mr. McCue was licensed to preach by Hanover Presbytery meeting in Timber Ridge Church, Rockbridge Co.,

Nelle Y. McLaughlin
Marlinton, W. Va.

July 18, 1940

POCAHONTAS COUNTY

Chapter 6 - Section 1

The first Presbyterian minister of whom we have any record in these "western" settlements was Rev. Ben Edward Crawford. Mr. Crawford is supposed to have come from the "South Branch" (of the Potomac) , and he must have visited this region soon after the first permanent settlements were made. Other names connected with that early period are Frazier and Read. These are referred to as missionaries, but it is not possible to determine by whom they were sent or how long they remained. It is, however, said of Mr. Crawford, and the statement is probably true, that he was the first Christian minister of any denomination who visited these "western waters".

The labors of these pioneer ministers, whose names are dimmed by distance, were not without results. Of their ministry Dr. McElhenny wrote in 1858: "Until within comparatively a few years persons were living both in this county (Greenbrier) and Monroe who professed conversions under the ministry of these men, and from my long acquaintance with them I can say I have never met with any who manifested more of the life and true spirit of piety than they did. Some of them for sixty years and others of them for seventy years were truly burning and shining lights in the church".

The first Presbyterian minister to settle within the extensive territory embraced by the original Greenbrier Presbytery was Rev. John McCue. Mr. McCue was licensed to preach by Hanover Presbytery meeting in Timber Ridge Church, Rockbridge Co.

Virginia, May 22, 1782, and was instructed by that Presbytery to labor for a portion of his time in Greenbrier County. His ordination sermon was preached a year later on May 20, 1783, in Monmouth Church near Lexington, and the ordination service was arranged for the first Wednesday of the August following among the people of the region west of the Alleghenies, where he had spent his previous year as an evangelist.

Mr. McCue was a man of fine breeding, good preparation for his work and of unusual natural ~~natural~~ ability. His friend Thomas Jefferson at one time in his youth urged him to give up the work of the ministry and devote his unusual talents to the study of the law. His ministry continued for nine years and four months, terminating September 20, 1791.

Mr. McCue's ministry is of great importance, not only because he was the first Presbyterian minister to be settled in this region but also because of the great work he initiated, both in the organization of churches and in his wider missionary activities. One historian says, "He was probably the first to administer the sealing ordinances in "The Sinks" in Monroe, "The Levels" and "The Head of Greenbrier" in Pocahontas County and in Tygart's Valley.

About the year 1818 other ministers began to visit this region as evangelists or stated supplies of churches recently organized. Dr. McElhenny mentions especially Rev. Messrs. S. L. Graham, James Marr, William G. Campbell, and Joseph Brown.

The work of two of the above named men especially deser-

ves mention, namely, Rev. William G. Campbell and Rev. Joseph Brown. Mr. Campbell preached frequently in Monroe, Fayette, Nicholas and Pocahontas Counties. He received one hundred members at the Anthony's Creek Church, eighty-seven at Spring Creek, and twenty-nine at Oak Grove, and many others at churches which he visited occasionally. Rev. Joseph Brown was one of the youngest sons of Mary Moore of Abb's Valley. He is remembered especially in this county for his work at Oak Grove, Huntersville and Liberty Churches.

At the time when other ministers were beginning to come out to join Dr. McElhenny as this frontier field began to develop, about the year 1818, another minister who was to exert f far-flung and lasting influence in the northern part of the Greenbrier Presbytery was beginning his labors in the Tygart's Valley region. Rev. Aretas Loomis came out to the Tygart's V Valley rield in the summer of 1818, continuing there for a number of years. Others who had come out as missionaries had labored for brief periods of time in that section, but it remained for Mr. Loomis to offer the people that constructive leadership which makes his ministry a notable one in the history of our Presbytery.

From The Church on the Western Waters
(An History of Greenbrier Presbytery
and its Churches)
by; Dr. LLoyd McF. Courtney

Chapter 6 -- Section 1

Of the Rev. Aretas Loomis' visits to Clover Lick with Mrs. Jacob Warwick, we have the following account from the History of Pocahontas County by Dr. Wm. T. Price.

Mrs. Jacob Warwick was eminently pious and was a member of the Windy Cove Presbyterian Church. She never felt herself more honored than when ministers would visit her home and preach. The visiting minister would receive a nice horse or something else as valuable, as a token of appreciation. She was conscientiously rigid in her domestic discipline. Her brother once made this remark, "Mary, I used to think you were too strict with your family, and you have been blamed for it. I see now you are right. You have not a child but would kneel in the dust to obey you. I let my children have more liberties, and they do not care so much for me".

The Rev. Aretas Loomis came from Beverly for a time every four weeks and preached at the Warwick residence. She was highly emotional, and during the services often appeared v very happy. She was very benevolent and her kind deeds were done upon the principle of not telling her left hand what the right hand be doing. Persons in her employ would always be overpaid.

It should be remembered that Mrs. Warwick in her old age gathered the first Sabbath School ever taught in Pocahontas County. In the summer her servants would lift her on her horse, and she would then ride about four miles to a school

house near where the Josiah Friel cabin stood. The exercises would begin at about nine o'clock. There was no prayer, no singing; but she would read the Bible, talk a good deal and give good advice. The scholars would read their Bibles with her. The exercises would close at two in the afternoon. After this continuous session of five hours, Mrs. Warwick would be so exhausted as to require assistance to arise and mount her horse. It was her custom to go to William Sharp's, dine and rest a while, and then go home later in the day. To use the language of one of her scholars, the late Mrs. Elizabeth McLaughlin, who died in 1895, aged over ninety years,"She would give such good advice. If all would do as she told them how well it might have been. She was the best woman to raise girls I ever saw. She has talked to me for hours and it has often been thrown up to me that old Mrs. Warwick made me proud becsuse I tried to do as she advised me."

The school was made up mainly pf Josiah Brown's family, John Sharp's, William Sharp's, and Jeremiah Friel's. The lamented methodist minister, Rev. James E. Moore, once belonged to her school and received from her his earliest religious instructions.

Not a great while before her death, during one of Mr. Loomis' ministerial visits, she received the communion. Upon receiving the elements, her emotions became so great that her husband and children, fearing results, carried her to her own room where for four weeks she was helpless from nervous prostration.

[illegible] that when Jacob Warwick and his

wife returned from Bath County where they had moved and lived for a time, they built a very large new house to take the place of the log house that had been used before. One of the main reasons for having the house so spacious was that it might be used for preaching services, and there was preaching there more frequently than anywhere else in this neighborhood, during a number of years.

POCAHONTAS COUNTY

Chapter 6 - Section 2.

The Synod of West Virginia

In the fulfillment of the years, the work begun by the founders had advanced until three presbyteries had been erected in this western empire in which they had pioneered for God. In the earlier days, this region was under the jurisdiction of Hanover Presbytery, soon passing to the jurisdiction of Lexington Presbytery, at the time of the latter's organization in 1786. Greenbrier Presbytery was organized in 1838, and was the only presbytery in that region west of the mountains intil 1895. Kanawha Presbytery was organized in 1895, and later, in 1912, Tygart's Valley Presbytery was organized.

Thus at this time there were three presbyteries represented in the work of the Southern Presbyterian Church in West Virginia, but these Presbyteries were connected with the Sunod of Virginia. Various considerations suggested the desirability and advantage of giving separate unity to the work in West Virginia, represented by these three presbyteries. After much deliberation and not a little reluctance to sever connection with the parent Synod, so long enjoyed, definite action looking to the creation of a new Synod was taken in 1913.

Greenbrier Presbytery, meeting at Lewisburg April 29, 1913, overtured the Synod of Virginia to join with it in an overture to the General Assembly asking that a new synod embracing the presbyteries of Greenbrier, Kanawha, and Tygart's Valley, and

organization, should be erected, to be known as the Synod of West Virginia.

Tygart's Valley Presbytery took similar action at the same time, and Kanawha Presbytery followed with a like overture at its fall meeting in the same year.

These overtures were sent to the Synod of Virginia meeting at Danville, and the Synod of Virginia joined in an overture to the General Assembly of 1912. The overtures were acted upon favorably by the General Assembly and the new Synod was ordered to meet at Lewisburg October 27, 1914. Rev. Newton Donaldson of Huntington was appointed to preach the opening sermon, and Rev. Frederick H. Barron, D.D., to act as clerk until a permanent organization could be effected.

The new Synod of West Virginia met in the Old Stone Church at Lewisburg at the time appointed, and was organized. Rev. Ernest Thompson, D.D., since 1902 pastor of the First Presbyterian Church at Charleston, and one of the leading sponsors of the movement to erect the Synod of West Virginia, preached the opening sermon. Dr. Thompson was then elected Moderator and Rev. J. M. Sloan of Alderson was elected Stated Clerk. The record shows that thirty-seven ministers and twenty-seven ruling elders were enrolled at the initial meeting of the Synod of West Virginia.

Here began a new era in the history of Presbyterianism "on the western waters". The faith and labors and prayers of the pioneer fathers were visibly justified. The wilderness was becoming a fruitful field.

Emphasis should be laid on one great thought which led to the erection of the Synod of West Virginia. It was the recognition of the fact that within its territory there is a unique home mission field. And it was to give unity to that field, with all the advantages that would derive from such unity, that the Synod of West Virginia came into its being. It was erected for the purpose of meeting more effectively an opportunity in home missions which we believe is without parallel within the bounds of our Church. That was the envisioned mission of our Synod which must not be forgotten by its ministers and churches.

"The Church on the Western Waters" Courtney.

Pocahontas - 6

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Chapter 6 - Sections 1 & 2

Date Feb. 1, 1941

Research Worker Nelle Y. McLaughlin

Date Research Taken Dec. 13, Jan. 20 & 29

Typist Nelle Y. McLaughlin

Date Typed Jan. 31, 1941

Source Mr. Hockley LeComb,
Mrs. Clarence Jordan
Mrs. Jessie Pierson
Mrs. James Doyle

Date Filed

FEB 1941 RECEIVED Federal Writers' Project CHARLESTON W. VA.

Nelle T. McLaughlin
Marlinton, W. Va.
Pocahontas County

Chapter 6 - Sections 1 & 2.

Huntersville Methodist Church

The Methodist Episcopal Church South of Huntersville was built and dedicated in 1886. The Rev. Sixes preached the dedicatory sermon. Before the division of the Methodist Church in 1844 into Northern and Southern branches, the Methodists had an organization at this place, but the Huntersville organization then belonged to the Levelton Circuit.

The land for the church was given by William H. and Elizabeth V. Grose. The deed - June 19, 1884, between Wm. H. and Elizabeth V. Grose to Josiah C. Loury, Sr., Jno. J. Beard, P. L. Harper, Henry Grose and Amos Barlow, one lot # 15 in Huntersville in trust to be used for a place of Divine Worship by the ministry and membership of the Methodist Episcopal Church South.

This Methodist Church was planned by Mr. Sam Turk, an attorney, living in Huntersville at that time.

Henry Overholt, Albert Sharp, and Beckley McComb were the carpenters. Many people gave a few days work when they could by of paying their part.

At first the Methodists worshiped in the Court House. Then, when the Academy was built in 1842, that was used as a place of worship by Methodists of all branches, Episcopalians, and Presbyterians. The Presbyterian Church afterwards became the place where all denominations worshiped, but differences of doctrine prompted the building of a separate church.

Among the first members were:

Mr. and Mrs. Josiah C. Loury, Sr.

Mr. and Mrs. John J. Beard

P. M. Harper

Henry Grose

Amos Barlow

Mr. and Mrs. Forest Moore

Mr. and Mrs. Henry Sharp

Mrs. Robert Mason

Mr. and Mrs. Montgomery Friel

Capt. Stover

Mrs. Wm. Campbell

Mr. and Mrs. Sam Loury

Mr. and Mrs. Wm. Grose.

Mrs. James M. Moyle

The preachers who have served the church are:

Rev. Anderson

" Moyle

" J. B. Pope

" Thos. Cooper

" Dave Brinlon

" Thos Morgan

" H. W. Brecker

" Walker

" Wilson

Rev. Lenton

" Brubaker

" Shiley

" Simpson

Rev. M. M. De Haven, who moved here in October, 1940 and is the pastor at the present time.

Mrs. Wm. Grose was organist in this church from the time the time the church was built until a few months before her death about five years ago.

The first Sunday School was held in the Presbyterian Church. This was a Union Sunday School and Union Literature was used. This was before the Methodist Church was built. In 1878 the Methodists left the Presbyterians and held their Sunday School in an old school building on what was then the Mr. Patterson land. The Supt. of the Sunday School at the present time is Mrs. Robin Stover. The enrollment is about sixty-six persons.

The church membership is about thirty. They have preaching services the second and fourth Sundays of each month.

The Stewards are: Mrs. Amy Sharp and Mrs. E. J. Workman.

The Ladies Aid and the Missionary Societies have been reorganized into the Woman's Division of Christian Service with Mrs. Jessie Pierson as president. This organization has thirteen members and meets once a month. They have a program of missions and local work such as helping with the

upkeep of the parsonage and church. The Methodist Churches in the Huntersville Circuit own the parsonage which is located at Minnehaha Springs.

Information: Mr. Beckley McComb
Mrs. Clarence Jordon
Mrs. Bessie Pierson
Mrs. James Doyle

WILDELL M. E. CHURCH

This church was built in the lumber town of Wildell in 1909 by the lumber company that was operating there at that time. Like all of these lumber town churches it had a large membership for a few years. But when the lumber company was gone there was absolutely nothing to keep the people there, so they went elsewhere, most of them had come in with the company and followed it to its next place of operation. Perhaps even to another state.

Several years ago it was sold to a congregation in Virginia and moved to that state.

I find no records of membership for most of them have been gone from the county for several years. The Rev. H. Blackhurst was the pastor most of the time that the church was used.

The deed was given on March 26, 1909 by Henry C. Moore and A. E. Moore his wife of Brookville, Penn. and J. W. Lawton and Laura his wife of Elkins, W. Va. parties of the first part to Merritt Wilson, J. H. Phelan, W. C. Dawson, Owen Briniger, and C. G. Morgan trustees of the Methodist church at Wildell. If the place ceases to be used as a place of Divine worship then this deed shall be void and property will return to the grantors.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History ~~Chapter 6 Religion~~

Date February 6, 1941

Research Worker Juanita S. Dilley

Date Research Taken February 2,

Typist Juanita S. Dilley

Date Typed February 6, 1941

Source Rev. H. Blackhurst

Date Filed

Deed Books 41 page 285 and 45 page 38

FEB 1941

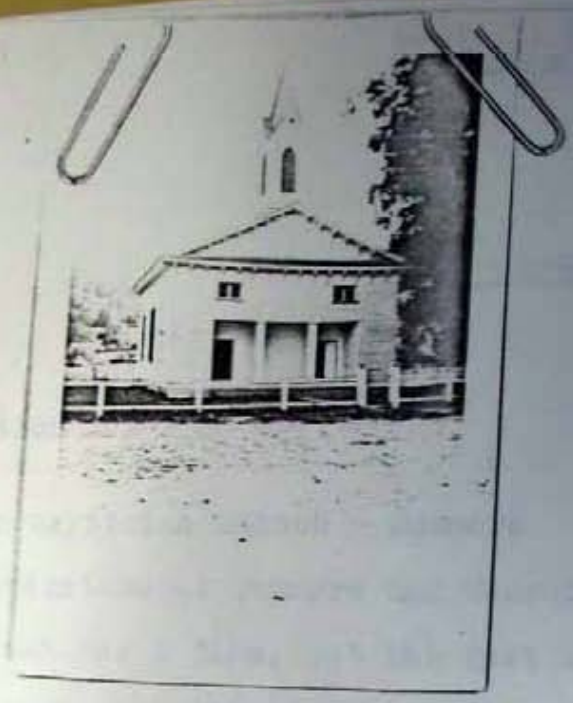
Dunlevie or Thornwood M. E. Church

This church was built in 1907 during the time the Dunlevie Lumber Company operated at this place. Later when they sold out to the Thornwood Lumber Company the name of the place was changed to Thornwood, and the church is now called the Thornwood church. There were quite a number of members of the M. E. South denomination, holding their membership at Bartow, living in this community, so they wished to build an M. E. South church. The president of the Dunlevie Lumber Company was, however, a staunch and loyal M. E. and insisted on having a church of that faith. He even went so far as to say that if the M. E. preacher M. Blackhurst did not come up there to preach that he would get a preacher from his home in Pennsylvania to come down and serve the church. Therefore, Rev. Blackhurst went to Dunlevie and a church was built by the lumber company who furnished everything. At that time there were a great many people at Dunlevie and Rev. Blackhurst became the resident pastor of that one church.

Later it was made an appointment on the same circuit as the Durbin M. E. church, now it is not on any circuit, and there is preaching only occasionaly by an exhorter from Durbin by the name of Hoover. (W. H. Hoover)

Thornwood is just another of our lumber towns that has been just about abandoned.

The deed to this church was given on April 9, 1907 by A. M. V. Arbogast and Alice Arbogast his wife. The trustees are not named. Many of the members were lumbermen who went away when the lumber companys moved out.



Pocahontas Co.

LATER PRESBYTERIAN CHURCH- Dunmore, W. Va.

Organized 1859 - Built 1858

Nelle Y. McLaughlin
Marlinton, W. Va.

Pocahontas County

Chapter 6 - Section 1 & 2

Baxter Presbyterian Church - Dunmore

The Presbyterians at Dunmore had worshipped at Liberty Church at Greenbank for a time, but the fact that they had to journey on horseback or in little shping wagons for ten or twelve miles to Liberty Church was very wearisome, and in 1858 they had a mind to build a little church of their own at Dunmore. During the summer of that year they erected the building. Very much to their credit, it was complete with inside furnishings, painted inside and out, and the yard planted with roses and shrubbery.

Baxter Church building was dedicated on August 27, 1858. The dedicatory sermon was preached by the Rev. C. M. See. The test was from 127 Psalms, first verse, "Except the Lord build the house, they labour in vain that build it,"

The deed for the land upon which the church was built was not made until July 5, 1861, from John W. and Caroline E. Warwick to Robert D. McCutcheon, Robert Curry, Jacob C. McLaughlin, Samuel H. McCutcheon and William T. Gammon, Trs. of Baxter Church, 84 sq. poles for Baxter Old School Presbyterian Church at Dunmore.

On August 1, 1859, a number of members of Liberty Church, living nearest Baxter Church, petitioned Greenbrier Presbytery to be organized into a church at Baxter and Presbytery, grant-

ing the request, made the necessary arrangements for the organization of a church at Baxter. One year after the church was built on August 21, 1859, it was organized by the Rev. John C. Barr. Robert D. McCutcheon and Robert Curry were elected ruling elders. The session of Liberty Church transferred the following sixteen members, some of whom were very young, to be organized into the Baxter Church:

Robert D. McCutcheon)
Robert Curry) Elders

Elizabeth McCutcheon
Nancy McLaughlin
Samuel H. McCutcheon
Christiana Jane McCutcheon
Elizabeth E. Curry
Caroline R. Nottingham
Nancy C. McCutcheon
Matilda C. Craig
Caroline L. Warwick
John B. McCutcheon
Wm. A. G. McCutcheon
Robert L. McCutcheon
Elizabeth E. McCutcheon
Mary Jane McLaughlin

It appears that Rev. John C. Barr ministered to the Church until Rev. R. P. Kennedy came in 1880. During the Civil War Federal troops camped in this nice new building which had been so comfortably furnished and left it a wreck

for many years. New paint, paper, carpet and lamps added much to restoring it for the fiftieth anniversary. In 1926 new walls were put in and it was painted both inside and outside. A new fence was also built.

The Baxter Church has been served by some twenty-five pastors and supplies as follows:

John C. Barr	1859 - 1860
R. P. Kennedy	1860 -
M. D. Dunlap	1867 - 1869
Mathew Lyle Lacy (Occasional)	
David S. Sydenstricker (Supply)	1870 - 1874
A. H. Hamilton	1875 - 1876
J. H. McCown	1878 - 1882
Wm. T. Price	1884 - 1891
J. C. McCall (Supply)	1891 - 1892
Henry W. McLaughlin	1900 - 1904
A. F. Watkins (Supply)	1904
Robert T. Fultz	1905 - 1906
W. W. Bain	1907 - 1909
J. S. Kennison	1910 - 1913
Lewis Lancaster (Supply)	1914
H. H. Leach	1915 - 1916
L. A. Kelly	1916 - 1918
J. M. Sydenstricker (Supply)	1918
D. McD. Monroe	1919 - 1925
George Lauze	[illegible]

D. McD. Monroe	1928 - 1936
A. B. Williford	1938 - present

Miss Margaret Pritchard, daughter of Wm. J. Pritchard, and a member of the Baxter Church, became a missionary to Korea and has been serving as such for about nine years.

On August 29, 1858, the Lords Supper was administered in this church for the first time.

The Baxter Church has had one outpost at McLaughlin school which has added many members to the church, also two deacons and established many christian homes. Recently this school house has not been used and the people are transferred by truck to the church at Dunmore. The Hively and the Fertig families from Thorny Creek come to the Dunmore Church.

A Sunday School was organized at an early date though it was sometimes closed for the winter, or for short intervals, as quite a number had to travel several miles horseback.

The Ladies Aid Society was organized in 1905. Miss Flora Moomaw of Greenbank assisted in the organization. It was reorganized in 1920 according to the standards of the Womans Auxiliary of the Presbyterian Church.

Juanita S. Dilley
Clover Lick, W. Va.
Pocahontas County
Chapter 6
November 22, 1940

NEW SALEM - GREENBANK

This is one of the old log churches of the Methodist Episcopal denomination. It was at Greenbank on land now owned by John Gum just across the road from the present church.

The deed for the land was given on September 2, 1837, by James Wooddell and Jane Wooddell his wife to George Burner, Robert C. Warwick, John Waugh, Henry Arbogast, James L. Moore, Jacob Sutton and James Wooddell, trustees. One acre, 16 poles for the sum of $1.00, on which they shall erect or cause to be erected a place of worship for the use of the Methodist Episcopal church.

* For some reason or other, this old church was abandoned in the 1870's and the present church was built. I could find only one man in Greenbank who even knew there had been an old log church there, that man was Pierce Wooddell. He says that about all he can remember is that he and another boy climbed upon the log frame and that the other boy fell off and broke his arm. The church at that time had no roof and no ceiling.

It is believed to have been completed and dedicated in the year of 1839.

The Greenbank church, at the end of the Civil War faced the same situation as many of the other churches of the county, separation into northern and southern branches. This church was dedicated to the Methodist Protestants and no doubt the Northern branch could have held it, but there were many more of the Southern members. Therefore, in order to avoid a law suit, the Southerners bought out the Northern members and the situation ended peaceably, and the church became an M. E. Church, South. Mr. Wooddell says that he has heard his father say that he paid $20.00 into this fund.

The New Salem church was torn down soon after the war, but I cannot find out why it was built and used for only about 17 years and then a new church built unless the old log church was to small to accommodate the growth of the community and it was decided to build a bigger church.

This with what you will find in the old Sterards Book will be about all the information available on the New Salem church.

From - * Pierce Wooddell

Deed Book 5 page 13

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6 Religion

Date January 24, 1941

Research Worker Juanita S. Dilley

Date Research Taken January 17

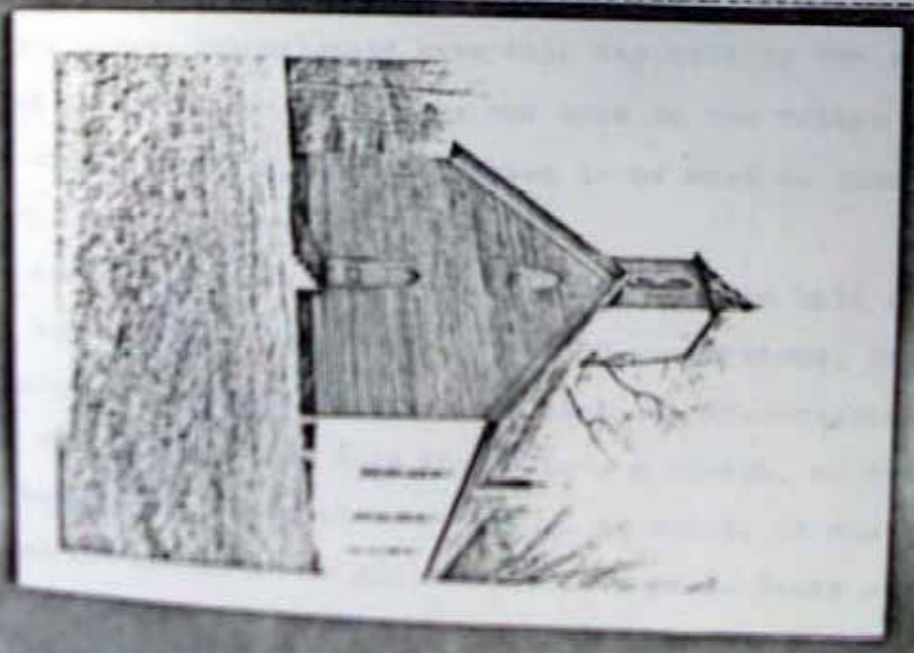
Typist Juanita S. Dilley

Date Typed January 24, 1941

Source Wallace McCoy
Mrs. Didney McCoy
Mrs. D. N. Callison
Deed Book 21 page 86

Date Filed

JAN 1941



Juanita S. Dilley
Clover Lick, W. Va.
Pocahontas County
Chapter 6 Religion
January 24, 1941

SHARON M. E. SOUTH-----LOCUST CREEK

On the front of this church is the following:

Sharon M. E. South

Oct.

1890

The deed to the land was given by May 31, 1890 by Edwin L. Beard and Mollie R. Beard, his wife, to George Hill, Geo. W. Callison, Thos. F. Callison, Noah D. McCoy and M. Nick McCoy, trustees, for the use of the M. E. Church, South in consideration of their appreciation of the benefits and blessi ngs of a preached gospel and as a small token of the love they bear to him who gave himself for them, as well as other valuable considerations which are hereby acknowledged have this day sold to the said trustees a certain lot containing one acre on the waters of Locust Creek. If at any time it ceases to be used as church property, same shall return to donors.

A Methodist preacher by the name of VanHorn held a meeting in the school house. There were around 50 conversions, part of whom joined the Methodist church and part the Presbyterian. It was then desided that they should have a church, so they worked together and donated money enough to build. It was completed and dedicated in Oct. of 1890. Edwin L. Beard and Thomas Callison were the main one to sponsor the building of this church. Lumber for the seats was hauled by wagon from Hancevert.

The Presbyterians also used this church until they built Beard Chapel in 1922.

The oldest members were Edwin L. Beard, Mollie Beard, Noah McCoy and family, William Lindsay and family, Frank Walton and family, John Cutlip and family, James Weiford and family, John Edmiston and family.

A few years ago Calvin May, John May, Wallace McCoy, Letcher Kidd and Mick McCoy had some much needed repair done on the church, including a new roof. The church is very well furnished, and in need of very little repair. It need s paint on the outside and on the roof more than any thing else.

At one time they had a rather strong church with many workers, but at the present there is only a small class. It is an appointment on the Hillsboro or Levelton Circuit with Rev. L. S. Shires as the present pastor.

The present church workers are Remus May, Supt. D. N. Callison, Henry Kincaid, and Letcher Kidd. The Stewards and Trustees are D. N. Callison, Letcher Kidd, Elba Callison, and Henry Kincaid. Mrs. Elba Callison was a good worker until they moved to Marlinton.

William Callison was for many years the Supt. and class leader, and the church has been going down ever since his death. They have preaching once a month, Sunday school only in the summer and there are no church organizations.

From--Wallace McCoy

Mrs. Sidney McCoy

Mrs. D. N. Callison

Deed Book 21, page 86

Pocahontas -6

OFFICE LETTER

To Bruce Crawford Office	Date Aug. 10, 1940
From Juanita S. Dilley Office	Referring to
Subject Methodist Circuit Riders	File

Separate sheet for each subject. Omit all formalities. For office letters only.

Up to the present time I have not been successful in finding any thing whatsoever about the lives of the Methodist Circuit Riders. Calvin Price says that all of the Presbyterian Circuit Riders were well educated, most of them having Doctors Degrees from Edinburg, Scotlsnd. But that the Methodists were not so well educated. However, they seem to have had quite a following of members. I am getting material on all of the Methodist Protestant Churches first.

A-1026

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History ~~Chapter 6~~ Religion

Date December 13, 1940

Research Worker Juanita S. Dilley

Date Research Taken December 11,

Typist Juanita S. Dilley

Date Typed Dec. 13, 1940

Source Mrs. J. G. Hambrick and daughter

Date Filed

DEC 1940

away.

Austi is fall the church was repainted ric lights and is heated by a furna

The m ding of the church were J. G. Hambr May. It was built on land belong ed has been given.

The c ie Beard, K. M. Beard, J. G. Hambr Mrs G. M. Hefner.

There present in this church, as there ar ity. The only services is preachin

The Elders are Harper Beard and J. G. Hambrick.

The Deacons are Kyle Beard, Clarence Dorman, and J. B. May.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History Chapter 6 Religion

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Research Worker Juanita S. Dilley

Date Research Taken January 20, 1941

Typist Juanita S. Dilley

Date Typed Jan. 21, 1941

Source Mr. and Mrs John Sharp

Date Filed

JAN 1941 RECEIVED

Maud Collins

Deed Book 53 page 267

For five years now I have lived in sight of and attended this church, so I personally knew most of its history.

Juanita D. Dilley
Clover Lick, W. Va.
Pocahontas County
January 21, 1941
Chapter 6 Religion

UNION CHURCH---CLOVER LICK

The first church services ever held in Clover Lick were held at the home of Mrs. Jacob Warwick by the Rev. Aretas Loomis of Beverly, a Presbyterian Circuit Rider, who came to the county once a month, for a time, and held services. There are no records to show that there were any services from the time of her death until in 1866 when the Protestant Episcopal preachers began coming to the home of Mrs. John Ligon, a great-granddaughter of Jacob Warwick. The first church to be built was Emmanuel Protestant Episcopal church consecrated in 1882. This church was built through the efforts of Dr. John Ligon and his family. It was later moved to its present location and called Grace Church. The children of Dr. Ligon are about the only members of this church. Their complete refusal to have any thing to do with other denominations has kept others from joining with this church. When it was rebuilt, every one helped to raise the money, thinking it was to be used by everyone, but when it was completed the other denominations found themselves left out.

Therefore, they held their services in the school house for a number of years. The first Union Sunday school held in the school house was organized in the spring of 1907 by James Derand of the Derand Lumber Company, with himself as Supt. Clover Lick then began its growth as a flourishing lumber town, and this growth in population made it necessary to have a larger place in which to worship. So they began to make plans

for the building of a church to be used by all of the denominations living in the town.

F. S. Wise of the Wise Lumber Company gave $100. in money and $100. worth of lumber. Others began to collect money and to have church suppers. Soon enough was subscribed and paid to begin work on the church. The biggest obstacle was to obtain a suitable location. Finally, J. W. Barnes and Cora Barnes, his wife, gave to Maud Grimes and Irene Bussard a strip of land adjoining them, so that they in turn could give to the trustees of the church, a lot upon which to build, so on March 22, 1916 Maud M. Grimes and Ella Irene Buzzard, her mother, deeded a lot containing one half acre to John A. Beverage, John W. Sharp, W. H. Barnes, H. E. Nixon and W. H. Young, trustees. Said church to be used by the following denominations; Methodist Episcopal, M. E. South, Presbyterians, and German Baptist Brethern, or any other denominations that the said trustees see proper to permit. (This lot was more suitably located than the land owned by the Barnes, that is the reason exchanges were made)

The church was completed and dedicated in 1916 under the pastorate of M. H. Ramsey. At this time there were around 50 members of verious denominations. It was a mission point of Alexander Memorial Presbyterian church at Stony Bottom from 1918 to 1928 with Rev. O. N. Miles as pastor. It has not had a Presbyterian pastor since that time, though the Methodists continued to preach there until in 1935 when the class had gotten so small that they could not meet their financial obligations. For a time, Rev. J. W. Pugh of the Bretherns had regular appointments in this church. When the lumber

companies left the town, so many of the members moved away that at the present there are only six members, though there are several new converts that would join the church if there was a preacher to receive them into the church. At the present there is no pastor of any denomination serving this church, except that the Revs. A. R. and Mrs. Smith, Nazarenes from Frank held a revival here in August 1940 and since that time they have conducted prayer meetings on each Wednesday night, though as yet they have not made any effort to get the new converts to join the Nazarene church.

County people who have been active workers in this church are John Cunningham for many years class leader and supt., W. A. Barnes, Cora Barnes, Mary Sharp, John A. Beverage, Mary E. Beverage, Walter Byrd, Mrs. W. H. Young, Mrs. John Cunningham, Walter Hively, Sarah Hively, John W. Sharp Supt. and class leader for 14 years. Carl Shields has been recently appointed Supt. to succeed Mr. Sharp. The teachers are Maud Collins, Savilla Shields teacher of the young people for about 15 years, John W. Sharp, Catherine Shields and Elizabeth Kessler.

The present trustees are John W. Sharp, W. H. Young, Savilla Shields and Walter Byrd.

Note-- So many of the members of this church have been people who were here for only a few years, and had their membership transferred elsewhere as soon as they were established in a new home.

There are no church organizations.

This is one of the best furnished of any of the little country churches in the county. The walls are plastered the seats well made and comfortable, there is an organ and other necessary church furniture. As yet we do not have electric lights, but we do have Aladdin lights.

So many people in this town do not take any interest in church work, therefore the church has not been as influential as it should be. There was an average of 33 in the Sunday school for 1940, yet there are enough people here to have an average of 75 if people would go to church as they should. Many say they do not go because they do not like the leaders of the church, but I think this is only an excuse.

Source-- Mr. and Mrs. John Sharp
Maud Collins
Deed Book 53 page 267
The class book disappeared from the church some years ago, and no records can be found.

printed in the Welsh dialect. This is the first Bible there is any record of having ever been brought to the waters of the Greenbrier.

From---Hardesty's Encyclopedia
and History of Pocahontas--Price

Juanita S. Dilley
Clover Lick, W.Va.
Pocahontas County

July 2, 1940

Chapter 6 section 1-b

First Sunday School

Mrs. Jacob Warwick, who was a Miss Vance from North Carolina after her marriage lived at Clover Lick, gathered the first Sabbeth School ever taught in Pocahontas county. In the summer her servant would lift her on her horse, and she would then ride about four miles to a school house near where the Josiah Friel cabin stood, now in the possession of Jacob Sharp. The exercises would begin at about nine o'clock. There was no prayer, no singing; but she would read the Bible, talk a great deal, and give good advice. The schollars would read their Bibles with her. The exercises would close at two in the afternoons. After this continuous session of five hours Mrs. Warwick would be so exhausted as to require assistance to arise and mount her horse.

It was her custom to go to William Sharps' dine, and rest a while, and then go home later in the day.

The school was mostly made up of Josiah Browns' family, John Sharps', William Sharps' and Jeremiah Friels'. The Rev. James E. Moore once belonged to her Sabbath School, and received from her his earliest religious instructions. By common consent it is agreed that Mr. Moore did more for his church than any two ministers who have ever preached in this region.

Mrs. Warwick was eminently pious, and was a member of the Windy Cove Presbyterian Church. She never felt herself more highly honored than when ministers would visit her home and

preach. The visiting ministers would receive a nice horse, or something else valuable, as a token of appreciation. The Rev. Aretas Loomis came from Beverly, for a time, every four weeks and preached at the Warwick residence. She was highly emotional, and during services often appeared very happy. Not long before her death during one of Rev. Loomis' visits, she received the communion. Upon receiving the elements, her emotions became so great that she had to be carried to her bed, and for four weeks she was helpless from nervous prostration. She was never again out of her bed, and she died in 1823 at Clover Lick. There were no services of any kind in connection with her burial.

In the year of 1839 the first Sunday School in the county to be held throughout the year was conducted at Huntersville by Rev. J. M. Harris, who left his church in New Orleans and came to the mountains for his health.

The first public notice of preaching service at Huntersville occurs in the diary of Rev. S. B. Witt, a Baptist minister. He spent a year or two in pioneer preaching in Pocahontas, Bath, and Greenbrier about 1823 and 1824.

During his first visit to Huntersville a dancing school was in progress. The dancing master very politely took his pupils to hear the sermon, but as soon as the preaching was over, went back to finish the dancing lesson. Here is an extract from Dr. Witt's diary:

"September 18, 1824--- Preached today at Huntersville to a considerable congregation. At this place there is a dancing school just commencing, and as soon as the meeting was over

the greater part of the congregation returned to the ball room and commenced dancing. Oh that I may be the honored instrument in the hands of the Almighty of bringing them to the knowledge of the truth." Many years after, William T. Price, while a student at the seminary, made the acquaintance of Dr. Witt. He had not forgotten about the dance, and mentioned the Poages and Callisons as persons he well remembered.

For many years religious services were held in the court house. Then when the academy was built in 1842 it was used as a place of worship by Methodist, Episcopalians, and Presbyterians. The Presbyterian church afterwards became the place where all denominations generally worshipped. This building was erected about the year 1855. It was used for barracks during the Civil War and was much defaced.

In the early summer of 1865 the Rev. M. D. Dunlap and W.T.Price were engaged in the first sacramental meeting held after the war. A detachment of federal troops from Buckhannon passed through the town, rode around the church, looked in at the broken windows, examined the horses with critical eyes, and religious services were going on all the while without even pausing. Sermon and sacramental services over, Rev. Dunlap, who had rode in from the country that morning and hitched his horse near the church, went to get his horse and found that it had been taken away as a "branded horse". During Averill's retreat through the Little Levels this horse was abandoned as worn out. Rev. Dunlap had taken it up and put it in good condition. The venerable preacher had to return to his home at Hillsboro on a borrowed horse.

Soon after his marriage to Nancy Edgar in 1825, the Sampson Mathews gathered a Sunday School in their home. The scholars were Isaac, Ruth and James McCollem, Claiborne and Jane and Elizabeth McNeill, and Joshua Buckley, also Johathan McNeill. Mr. Mathews would read a chapter and offer prayer. Mrs. Mathews did most of the teaching. The exercises would open at ten o'clock, and have a recess at noon. In the yard was an arbor formed by a luxuriant hop vine. Under its shade the children would sit and enjoy their luncheon brought from their homes. After recess the school would meet and continue two or three hours. The summers of 1826 and 1827 were occupied in this useful manner. In his religious sentiments Mr. Mathews was a Presbyterian from conviction, and for years he was the sole representative of the New School branch.

Henry Arbogast was a person of high natural endowments, and was highly respected for many good qualities. He was a local preacher in the pale of the Methodist Episcopal church, and "cried aloud and spared not" when denouncing the fashionable foibles of his times. He once preached a sermon from the text: "pray without ceasing". The sermon was largely taken up in a description of the Magic Carpet we read about in the Arabian Nights Entertainments. He used it as an illustration showing that the prayerful soul has in prayer something far more to the purpose than the magic carpet ever was or could be. He was an enthusiast in his religious views. To him Methodistism was the chief of all the prevailing "isms"- the one "ism" that was altogether lovely, and he made no secret of it. During the Civil War, he was a

sincere, decided but harmless sympathizer with the Union cause. When last seen alive he and his neighbor Eli Buzzard were in charge of some persons claiming to be Confederates Scouts. A few days afterwards these two civilians were found dead near the roadside. From the attitude in which his body was found it is believed he died in the act of prayer, heedin the text referred to above.

James Wanless was a zealous local preacher, and rarely ever spent a silent Sabbath. He seems to have had great admiration for John the Baptist as a model backwoods preacher. It was evidently his belief that it was his duty to lift up a voice in the Pocahontas wilderness against the vanities of the times. His spirit would be deeply stirred by the advent of a new fashion, and he would look up Mathew xi.8 for his text:"But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings houses". While commenting on the wearing of soft raiment he would assign to the fashions and the vices their portion in due season, as he thought it was needed. "Now just consider what I say, my brethern and hearers, how would John the Baptist have looked in a swallow tailed coat, pointed toed shoes, pipe, whiskey bottle and stove-pipe hat." The devout people felt it would have been out of the question for John to have been fond of such things, and many of the young people from their talk evidently thought that to be in the fashion was to make a long step in the downward path. While it is hard to suppress our smiles, still it must be acknowledged that when it was felt to be a Christian duty to be plain and economical, it saved a vast deal of needless expenditure and it was not so expensive to rear a family. Prices - History of Pocah.

RELIGION

When Martha Davis McNeel accompanied her pioneering bridegroom to their new home in the Little Levels she carried with her a sturdily bound volume printed in her native Welch dialect. It was the first Bible to be taken into that particular portion of the frontier, and it is not hard to imagine with what fervor she clasped this remnant of her sheltered life as the wilderness closed in behind her. Martha McNeel's Bible had more than a little effect upon the future of the Church in lowere Pocahontas.

John McNeel and the Kinnison brothers peeled the

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6, Religion

Date January 24, 1941

Research Worker Juanita S. Dilley

Date Research Taken Jan. 22, 23,

Typist Juanita S. Dilley

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Source Church records

Date Filed

JAN 1941 RECEIVED

Deed Books
Bolar McKenney, S. P. Landis, Rev. Skeggs, Mrs. Ida Auldridge McClure and Mrs. Mattie Mann Poage.

Juanita S. Dilley
Pocahontas County
January 24, 1941
Chapter 6 Religion

MOUNT PLEASANT METHODIST CHURCH---INDIAN DRAFT

An old Sunday School record in this church shows that the first Sunday school in this community was organized in 1840. It is believed by older people that it was organized by the Rev. James E. Moore and the Rev. John Waugh, both residents of this community. (Rev. Waugh had moved to the Indian Draft from Mt. Zion some time just before the Civil War) These first services were held in an old log school house near the present church. In 1868 another log school house was built just across the road, and from that time until 1893 this log building was used as a community center. It was bought by Andy Taylor and later by Bolar McKenney, and is at this time the residence of McKenney. Rev. Waugh and Rev. Moore were the Supts. and class leaders until their death. After their death, or from around 1880 until 1900 Clark Mann, Levi Waugh, Samuel Waugh and later John Waugh, Jr. were the leaders.

The new school house built in 1893 was used for church services until in 1922 when it was converted into a church.

At that time the Board of Education found it necessary to build a two room school, so the Rev. G. S. Weiford deeded them a lot upon which to build the new school in exchange for the old school house, paying them $300. difference. Then on Nov. 21, 1922, G. S. Weiford and Rebecca Weiford, his wife, deeded to A. N. Barlow, John D. Gay, J. O. Cogar, W. H. Shearer, and G. S. Weiford, trustees, this school house property of 634 sq. ft. to use as a place of Divine worship for the use of the ministry and membership of the M. E. Church and the

People said this back part of deed

M. S. Church, South, that the M. E. Church, aforesaid, shall at all times have the seniority right of using and controlling the same.

Rev. G. S. Weiford also lived in this community and was for many years Supt. and Class Leader, after him was A. Neal Barlow who held this position until his death in 1936.

In the church is an old Bible presented to the church in 1873 by Henry Barlow, Mary Poage, A. J. Smith, John C. Price, Enoch Moore, Montgomery G. Mathews, John Gay, Esq., George P. Moore and James E. Moore.

In 1886 some one had made a complete record of the names of all persons who had been members of this Sunday school from 1840 to 1886. It was as follows; Thomas Auldridge, Sarah Auldridge, Elizabeth Auldridge, Mary Auldridge, James Auldridge, Henry Auldridge, Moffett Auldridge, George A. C. Auldridge, Julia Auldridge, William Auldridge, Malinda Auldridge, Maggie Auldridge, Ida Auldridge, Laura Arbaugh, John Arbaugh, Susan Arbaugh, Davis W. S. Alderman, James Bridger, Andrew Bridger, Jane Bridger, Hannah Bridger, Susan Bridger, Joseph Bridger, Maggie Bridger, Amos Barlow, P. A. Barlow, Dolly Barlow, Dora Barlow, James E. Courtney, Ann Courtney, Andrew Courtney, Thomas Courtney, George Courtney, Jane Courtney, Julia Courtney, Hannah Courtney, Margaret Duncan, Caroline Duffield, G. W. Duffield, John Friel, Jane Friel, Jos. F. Friel, W. T. Friel, Mary Friel, Margaret Friel, Daniel Friel, A. H. Friel, Montgomery Friel, Barbara Friel, Martha Friel, Ann Friel, Matora Friel, George Friel, Frances Dilley, Levi Beverage, William Beverage, Maggie Beverage, Hannah Gay, Sarah Gay,

Samuel Gay, William Gay, John Gay, Sallie Gay, Mary Gay, Levi Gay, M. B. Griffin, William Griffin, Virginia Hamilton, Susan Hamilton, Alice Hamilton, Mary Hamilton, Sallie Harper, William Irvine, Samuel B. Moore, Chesley K. Moore, Margaret Moore, James E. Moore, Margaret Jane Moore, Levi Moore, Henry Moore, William Moore, Martha McNeel, Mary McNeel, Nancy McNeel, John McNeel, Joseph McNeel, Clark Mann, Pheobe Mann, Mattie Mann, Walter Mann, Orval Mann, Maggie Mann, Susie Mann, Mack Mann, Billie Mann, Hammond Mann, Mae Mann, Daisy Mann, Woods Poage, Julia Poage, Moffett Poage, William Poage, James R. Poage, Henry Poage, Rankin Poage, Elizabeth Poage, Mary Poage, Sarah Poage, Amanda Poage, Rebecca Poage, David Smith, William Smith, Jonathan Smith, Tacy Smith, Margaret Knapp, Robert Knapp, Thomas Kellison, Etta Kellison, Mary Smith, Robert Smith, Martin Smith, Alsa Smith, John Smith, James Smith, Sarah Smith, Polly Smith, Margaret Smith, Rachel Smith, Isaac Smith, Mathew Smith, Rachel Smith, Elizabeth Smith, Caroline Smith, Mary Towyman, and M. G. Mathews.

This record not only gave the names but told who they were the son, daughter or wife of. There was also a list of all of those who had died. Minutes of each session of S. S. had been kept telling who read the scripture and what passage, what hymns had been sung and who had played the music, who had lead in prayer, tec. As organists appeared the names of Lula Waugh and Aggie Gay.

The record did not give the date of joining the Sunday school nor the date of death, but I know that some of the names were there before the Civil War, for Moffett and William Poage were both killed during the war, and Frances Dilley who is listed as being the wife of Moffett Poage, died soon after the war. And James Bridger left Pocahontas and went west just before the war.

The Bridgers, Knapps, and Friels lived on Greenbrier River, the Poages at Poage Lane, and some of the others in adjoining communities, which shows how far people journeyed to attend church.

This is one of the oldest Sunday schools in the county. They have always had compitent, christian leadership, which is probably one reason for its success.

At the present there is an enrollment of 45 in the S. S. with ~~Pete~~ S.P. Landis as the Supt, and G. P. Baxter as the Assistant, The teachers are Mrs. G. P. Baxter, Trudie McKenney, Lena McKenney, Iva Landis. Other workers are Susie McKenney, James Dinkle, Tipton Dilley, Naoma McKenney and Genevieve McKinney. The present trustees are S. P. Landis, J. O. Cogar and Lawrence McKenney.

They have prayer meeting every Friday night and community song service every first Sunday and on fifth Sundays. In 1940 they met all of their financial obligations, and Rev. R. H. Skaggs, the present pastor, told me that it was one of the best appointments on the Edray circuit.

POCAHONTAS COUNTY

Juanita S. Dilley
Clover Lick, W. Va.
September 5, 1940
Chapter 6 section 2

BROWNS CREEK M. P. CHURCH

The Browns Creek class was organized some time not long after the Civil War. I have not found any of the old church records, as none of the Methodist Protestant records available date back prior to 1908. No one seems to know what became of the old ones up to that time. But. I did find in the home of Amy Moore an old Sunday School record that dated back to 1889. It gave the adult class as follows: James W. Warwick, Jr. as Supt. , Adam Moore, Charles L. Moore, William T. Moore, Floyd Moore. Jacob Laury, John Laury, J. W. Logan, Dora Gabbert, John E. McLaughlin, J. C. Gabbert, Sallie Moore, A. W. Curry, Bettie N. Moore, Wm. T. Gabbert, Matilda Gabbert, J. W. Laury, George S. Griffin, Annis Moore and Mary E. Curry. The record shows these same people enrolled year after year.

At this time they worshiped in an old school house that stood near where the home of Mrs. Annis McLaughlin now is. In 1899 a new school house was built near the home of Charles L. Moore and William Moore and the church services were moved to this new location. In the 1930's this school was consolidated with the Huntersville school and the Browns Creek school house was bought and dedicated as church by the Methodist Protestant members, but when the Methodist churches were united this class was officialy transferred to the Methodist church at Huntersville. The church is no longer used.

The church roll for 1908 gives the following people as members of this church. William Moore, Walter Grimes, Wallace McLaughlin, E. A. McLaughlin, Bessie McLaughlin. Sallie Moore,

Mrs. Annie McLaughlin, Ivy Moore, Mrs. Joseph Gabbert, Mrs. Madara Gabbert, Hallie Gabbert, Birdie Gabbert, Anna Mary McLaughlin, Minnie E. Phillips, and Ada Grimes. In 1910, the Gabbert family moved away and they were transferred to Meadow Creek. It will be noticed that a few of the names that appeared on the Sunday School record also appears on the church record, although many of those on the S. S. record had passed away before 1908.

The Moores, McLaughlins, Gabberts and Grimes have always largely made up this congregation. The Moores were about the earliest settlers on Browns Creek and the Descendants still live there.

Some one had started to use the old S. S. record to make a fire and had torn out some of the pages, and Amy Moore had brought it to her home to keep it from being destroyed.

At the time this class was transferred to Huntersville there were only ten members.

Some of the ministers who have served this congregation are S. H. Simmers, J. W. Mathews, H. D. Sloan and Arthur W. Lowe.

William Moore, one of the faithful and loyal members of this church had a heart attack and died in the church while he was there for the morning worship.

BROWNS MOUNTAIN

This was always a school house appointment served by the same pastors as were the other M. F. appointments.

Records show that this class was organized by Rev. O. P. McNeill on Sept. 4, 1912 and was made up of the following members. Elizabeth Sampson, Richard Sampson, Edward Sampson, Cinda Sampson, Birdie Gabbert McLaughlin(transferred from Browns Creek),

and Elsie Collins. It never grew to be a very big class and seems to have been dropped as a preaching appointment in 1918. The last church services of any kind held at this place was by Amy Moore Sharp who held a Bible Study class there as a part of her Adult Education program. This was in 1937-39. There is no services of any kind there at the present time.

DOUTHARDS CREEK and COCHRANS CREEK

These two appointments are not mentioned by Dr. Barnes, but church records show that there were smalll classes organized at both of these places as early as 1908, perhaps organized before that, as I said before that none of these record go back further than that.

The Cochrans Creek class had sixteen members in 1908. Isaac P. Dean, Rebecca A. Dean, Blanche Dean, Manila Dean, Lucy Dean, Rush Alderman, Phebe Alderman, Wm Alderman, Clarence Alderman, Carl Dean, William Rorke, Mary Rorke, Cecil Dean, Forest Dean, and Catherine Simmers. These were school house appointments.

From- church records-- and people in the verious communities, Rev. Simpson and Rev. Fowler.

Juanita S. Dilley

Chapter 6

July 2, 1940

The First Church in Pocahontas County

White Pole Church

This church was built by John McNeel, the first permanent settler in the county, to show his gratitude to God for all his providential care, after all his wanderings and fears to permit him to find such a pleasant, wealthy place in which to live. It was dedicated, "To the worship of the Builder of the Universe." It is one of the very first churches to be built west of the Allegheneys. It is said that Bishop Asbury, the great Apostle of Methodism was the first minister who visited the Little Levels as early as 1789, and that he preached in the little White Pole Church. The tradition is doubtless true, for it is substantiated by general records of the church. It appears that the first organization was perfected here in 1789, and at that time the members composing the church were: John McNeel, Martha McNeel, James Levis and wife Alexander Waddell and wife, Charles Kennison, Jacob Kennison, Mrs. James Brinnell, John Switzer and wife, Richard Hill, Nancy Hill, and Abraham McNeel and wife.

The deep hold that Methodism held in the Little Levels for a hundred years or more can be explained when I say that the man and woman who built the White Pole Church laid the foundation of the Methodist Church in Pocahontas County.

Martha Davis McNeel, wife of John McNeel brought with her to her new home in the Little Levels, a part of her dowry, a Bible

West Virginia Writers' Project

RESEARCH INVESTIGATION REPORT

Pocahontas

Subject Chapter 6 - Section 2 Date Feb. 14, 1941

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Source Gov. I. M. Goodwin Date Filed

FEB 15 1941

First Baptist Church of Cass - (Colored)

Chapter 8 - Section 2

This church was organized in 1917 by the Rev. I. H. Goodwin. Before the organization, services were held in the shanties and in the summer time, in the groves. Now their services are held in the school house.

The first members were:

John Parks

Joe Tyson

Tom Hunter

Carrie Hunter

John Drews

George Gilbert

Mattie Scott

Flora Davis

Charlie Davis

Ollie Davis

Minnie Gilbert

Emanuel Tyson

The pastors have been:

Rev. I. H. Goodwin

" White from Monterverte

" R. A. Barner from Davis

" I. A. Goodwin who serves this church now and has served it for the past nine years.

In 1937, the West Virginia Pulp and Paper Company

gave the colored people a plot of ground between Deer Creek and Cass for a burial ground for the colored people. The bodies were moved to this cemetery. The white people of the community bought the wire, donated the fence posts and helped the colored people fence the cemetery.

There is an evergreen Sunday School here with an enrollment of thirty-five. The Supt. is Ether Tyson.

The Deacons of the church are:

George Gilbert

James Stewart

The B.Y.P.U. (Baptist Young Peoples Union) meets every Sunday at six o'clock. The president is Oliver Tyson.

The president of the Womans Missionary Society is Mrs. James Stewart.

Regular preaching services are conducted the second Sunday of each month by the Rev. Goodwin. Once each month Rev. Mans Tyson preaches in this church.

The church has been sending money to Africa regularly and gave last year to the Flood Relief Fund. They also take up contributions for the poor.

There are a number of white people in Cass who contribute regularly to the support of the church. Mr. E. J. Shaffer, Supt. of the West Virginia Pulp and Paper Company gives ten dollars each year and also pays their light bill. Mr. R. S. Simmons, Manager of the company store contributes the same amount as Mr. Shaffer. Many other white people contribute.

The Rev. Thurr, pastor of the Cass Presbyterian Church

helps and encourages this church.

At the present time the congregation is trying to raise the money to buy a church and they hope to have a building of their own in the very near future.

Information: Rev. I. H. Goodwin

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Chapter 8 - Sections 1 - 8 Date Feb. 14, 1941

Research Worker Nelle H. McDonnelin Date Research Taken Jan. 30, Feb. 12, 1941

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Source Rev. I. H. Goodwin
Edna C. Kemper

Date Filed

RECEIVED FEB 1941

Chapter 8 - Section 1 & 2

Mt. Zion Baptist Church - (Colored) - Marlinton

This Baptist congregation was organized on Browns Mt. in 1872. This is the oldest Negro church in the county. Their services were held in an old abandoned log building that had been used for a school house. At this time a preacher by the name of Coleman Booze walked through from Virginia once each year and held services here.

The first members were:

Samuel Freeman
Mary & John Cunningham
James & Julia Harris
Titus & Violet Carter
Dave & Julia Brooks
Clay Massey
Agnes and William Massey
Jenny Massie,
Susan & Ben Graves
Tamar Stewart
William Miller

The church was reorganized in 1899 and the congregation thought of building a church building on Browns Mountain, but were advised against it by Rev. I. M. Goodwinn, who had recently settled there and was teaching and preaching in the little negro settlement on Browns Mountain at the time.

The Rev. Goodwin knew that there would be no permanent

work here and that they would soon have to move.

Very soon some of the families moved to Marlinton where work might be had and the church was also moved.

The white people gave them the school house in Price Hollow and this they used for several years. From here they moved to an old frame building which stood against the hill opposite where the freight depot now stands.

In the year 1911, a lot was purchased from Uriah and Susan Bird, Lot # 1 in the Birds Addition to the town of Marlinton, and deeded to George Gilmer, Jacob Robinson, W. A. Cunningham, Trustees for the Mt. Zion Baptist Church. The deed states that at the time the deed was made, the church building had already been erected upon the lot.

The Rev. T. H. Goodwin and James Harris did most of the work of building the church.

The church was paid for by both colored and white people. The Rev. Goodwin, who gave most of this information, says that he preached at different places in Pocahontas and Randolph Counties and helped raise the money to pay for the church. He opened up the first bank account for the church and deposited every penny that he could raise, taking nothing for his own expenses. Rev. Goodwin has preached in this county for over forty years. He is one of the most highly respected colored citizens of the county. Besides preaching once a month at the Baptist church at Dunmore at the present time, he is janitor of the First National Bank building. When he left the Mt. Zion Baptist church, it was free from debt.

The pastors who have served this church are:

Rev. Coleman Boone

" J. D. Oliver

" Madison Boggs

" Wm. Graney

" Wm. Kenny

" I. H. Goodwin

" Robert Allen

" C. C. Logan

The officers of the church are:

Deacon: J. W. Gilmore

Church Clerk - J. W. Tibbs

The membership of the church at the present time is about fifty persons.

There is a Sunday School all the year and the enrollment is about thirty-five.

The Supt. is - J. W. Gilmore

Teachers - Lina J. Knapper

Ila Barnes

Harriett Murray

Treasurer - J. W. Gilmore

Librarian - Richard Morris

The women church society is called the "Charity Club" and the officers are:

Pres. - Mrs. - Ruth Loving

Secy. - Harriett Murray

Rev. J. W. [illegible] is pastor at the present time.

Rev. J. H. [illegible]

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Pocahontas County

Subject County History, Chapter 6 Date ~~December 6, 1940~~

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Source Deed Book 19 page 127 Date Filed

Ellen Foster

Charlott Wheeler

Juanita S. Dilley
Clover Lick, W. Va.
Pocahontas County
Chapter 6 Religion

Pleasant Green M. E. Church-- Colored

This church is located about two miles from Seebert. A date on the corner stone shows that it was built in the year of 1888. The deed for the land was given by W. L. McNeel and M. L. McNeel, his wife on September 22, 1888, to George Lee, C. W. Lee, E. N. Grant, W. D. McCoy and Henry Anderson (all colored), trustees for the Methodist Episcopal church. A tract of land containing one acre more or less and situated in the Little Levels on the road leading from the colored school house, at the upper end of the T. C. Wooddell field. In consideration of the sum of $30. one half of this amount to be subscribed and donated by the party of the first part and the remaining one half to be paid in money.

This church was built under the pastorate of the Rev. Ben Perkins, and was completed and opened for services in 1889, but was not paid for and dedicated until during the year of 1909.

The old original charter members were: George Pryor, George Lee, James Lee, Sarah Lee, Biddie Lee, Charles Lee, Herbert Lee, Charles Pryor, Leann Anderson, Henry Pryor, Tom Thompson, Irene Thompson, Lacy Stewart, Charles Stewart, Silas Lee, Susie Lee, Elijah Grant, Lizzie Grant, Julia Lee, Ben Lacy, Sally Lacy, Odas Taylor, Mrs. Odas Taylor, Sinah Taylor, John Bolden, Harriet Bolden, Andrew Jackson, Vandalia Jackson.

At the present time there are around twenty-five members, with Florence Gibbs as the Sunday school supt. and John Henry as

the assistant Supt. Other church workers are Vernie Bolden and Mattie Tibbs.

The church needs some repairs, but the old shingle roof has recently been replaced by a metal roof, and a new flue has been built.

There are no church organizations such as Missionary societies etc, in this church.

The M. E. Church, Colored have four appointments in the county. At Pleasant Green near Seebert, at Marlinton, Brownsburg, and at Durbin. Though they have no church building at Durbin, but have an old building of some kind fixed up to use for services. There are about 80 members on the four appointments, and they are all served by the same pastor, Rev. Graham.

From--Ellen Foster

Charlott Wheeler

Deed Book no. 19 page 127

Juanita S. Dilley
Clover Lick, W. Va.
Pocahontas County
Chapter G- Religion
November 20, 1940

NEW HOPE M. E. CHURCH - BUZZARD COMMUNITY
between Frost and Dunmore

Benjamin Arbogast one of the pioneers of the Buzzard community built a brick house where Cornelius Buzzard now lives. It was in this house they had all of their first preaching services. The young folks, their shoes in hand, walked to Greenbank to church on Sunday. On their return they attended Sunday School and prayer meeting which was conducted in John Suttons barn. When they did all of their shopping at Hot Springs, Virginia, with only a narrow path wide enough for a pack horse, we do not wonder that they made no more than four trips a year, and that they treasured their shoes.

Their first church was of logs built about 1878. The deed for the land on which this church was built was given December 16, 1878 by Morgan Buzzard and Rhoda his wife to Sampson Buzzard, Clark Dilley, Lane B. Grimes, Stephen H. Menless and Armenius Buzzard, trustees. 2 acres and 4 poles for the sum of $1.00.

Some of the early members were: Morgan Buzzard, Sampson Buzzard, Ellenor Buzzard, Rhoda Buzzard, Peter Buzzard, Catalina Buzzard, Sarah Lindsey, John Lindsey, Sally Grimes, Lane B. Grimes, Sally Arbogast, Clark Dilley, Margaret

Dilley, and Frances Bussard.

About 1900 the people of the community decided that this old church was no longer safe to use for it looked as if it was going to fall down, so they decided to build a new church on the same lot.

Timber was plentiful and there was a saw mill in the community owned by W. A. Bussard. It was agreed the people would contribute timber enough to build the church and have it sawed on this mill. It was completed in 1903 at a cost of $1100. All of this amount was paid by the people of the community with the exception of $50. which was paid by the church extension. James Gragg and O. B. Sharp were the carpenters. The building committee consisted of George Arbogast, Howard Bussard, Ellis Bussard and P. Moore, but Howard and Ellis Bussard were the main ones who went ahead with the work.

John Lindsay, Howard Bussard and George Arbogast were the original trustees.

The dedicatory sermon was preached by Rev. George P. Moore from Ezrey.

This church was used by the Methodists for many years, but as the years went by several Brethern moved into the community and the Methodists let them use the church. At the present the Methodist minister preaches two Sundays per month and the Brethern minister the other two Sundays, though both denominations attend all services regardless of denomination, and all worship together in the Sunday School.

They have a very good Sunday School with an average attendance of 35 for the past year. There are no Ladies Aid or any other church organizations.

The main attendants are the families of E. P. Shinaberry James Wilfong, Charles Wilfong, Anthony Barnett, Mrs. Wash Hill, Mrs. Lucy Moore and John Lindsay, with Ed. Galford, E. P. Shinaberry, Anthony Barnett, Pansey Shinaberry, Charles Wilfong and Harry Bussard as the main church workers.

Present trustees: Anthony Barnett, Charles Wilfong and Edward Galford.

Present Stewards: Mrs Cecil Shinaberry, Anthony Barnett and Charles Wilfong.

* From- History of Dunmore-
by Ella Pritchard

* Church Records

Court Records

X Anthony Barnett

X Howard Bussard

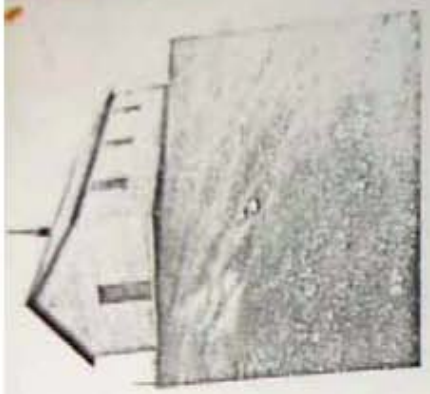
Pocahontas -6

OFFICE LETTER

To Bruce Crawford, State Directo Office	Date September 23, 1960
From Juanita S. Dilley Office	Referring to
Subject Pictures of Fairview & Clawson Churches	File

Separate sheet for each subject. Omit all formalities. For office letters only.

I had this material ready to send in Friday, with the exception of pictures of Fairview and Clawson churches. I sent those to have them developed about ten days ago and have not gotten them back yet, therefore I am not going to wait any longer. I will send them as soon as I get them.



Juanita S. Dilley
Pocahontas County
Chapter 6 Religion
February 12, 1941

CHURCH OF GOD DENOMINATION

Brush Run Church

The first services held in the Brush Run community were held in the grove by circuit riders who came through during the summer months. This was before they had a school house. Rev. S. J. Boggs a local preacher and the first of the Church of God ministers in this county was holding a meeting in the school house. He proposed the building of a prayer meeting house, but others said it must be a church built in the usual manner. Therefore, on February 25, 1922 a deed for land upon which to build was given by Follen Lambert and Sally Lambert his wife, to C. M. Zeller, S. J. Boggs, E. Z. Mullennax, James B. Waybright, D. J. Mullennax, J. H. Slater, and Follen Lambert, trustees for the Brush Run Chapel. A Union Church-"to-wit" The Church of God, Methodist and Brethern, or their Successors. Witnesseth that for and in consideration of the sum of $25. cash, a certain tract of land in Greenbank District, etc. It is agreed to and understood that all Christian denominations(excepting Roman Catholics and Mormans) are to have the privilege of using the property herein conveyed.

For a number of years the three denominations did use the church, but because of such widely different beliefs the Brethern and Methodists decided that it was causing confusion among their members and that it would be best to withdraw from the church, and get away from these doctrins in which they could not bring themselves to whole hearted, so they went down to

Morgan Collins, who had done so much toward building the church at Boyer, was one of the first to become a member of the Church of God. He became a local preacher of this Brush Run church. Since this is the only church of this denomination in this part of the county, its membership includes people as far away as Cheat Bridge. For a long time this was a very strong church, but it has gone down somewhat since Robert Gilmer moved to Durbin. He was the Supt. and Song leader and the main one who kept the church work in progress. Leonard Hoover, a local boy, is the pastor at the present. There are 20 members. James Waybright was the Supt for a number of years before Gilmer took over those duties.

In 1929 the old Cummings Creek school house was bought by the Church of God people and a class was organized at that place. The deed was made on the 16 day of December, 1929 by the Board of Education of Huntersville District, of the first part and Mary A. V. Pyles, Enoch Taylor and Mary Smith, trustees of the church of God, which meets annually at Anderson, Indiana, of Huntersville, W. Va. parties of the second part.
Said property was advertised for sale and the trustees of the Church of God bid it in at $125. "It is understood and agreed that there is also granted and conveyed all of the double seats in the school building located upon said lot. It is further stipulated that the premises herein mentioned are conveyed as a place for holding Divine worship and that the same may be used for said purposes by any evangelical denomination when not in use by the Church of God."

There are 15 members on Cummings Creek, but they do not have a regular pastor.

These people do not believe in church organization. Their teaching is that the church was organized by God in the beginning and that you become a member of the church when you are born of the spirit, and without any ceremony of receiving you into the church by a pastor. They say that no where in the Bible is man authorised to take any one into the church. That you become a member of the church by spiritual birth just as you become a member of a family by a physical birth. They keep no records, believe only in the New Testament, and they believe in Divine Healing. They are hampered by no creeds, so they say, but have an open mind to receive the light when and as revealed to them by God.

This fighting all organization is one of their main teachings and the one that brought conflict between them and other denominations.

OFFICE LETTER

To Bruce Crawford, State Director Office	Date November 8, 1940
From Juanita S. Dilley Office	Referring to
Subject	File

Separate sheet for each subject. Omit all formalities. For office letters only.

The Poage Lane community is my home community. My mothers people, the Poages, and my fathers people, the Shinsberrys have been in the community since the Civil War and I grew up knowing the history of its churches, though I have used every available record, which was few, and have consulted all of the oldest inhabitants for a check on my work. I am especially indebted to Mrs. Savanah Beverage Waugh.

A-1028

J. S. D.

Juanita S. Dilley
Clover Lick, W. Va.

POCAHONTAS COUNTY

Chapter 6 Religion

November 8, 1940

CHURCHES AT POAGE LANE--near Clover Lick

The very first church services in this community were held in a school house on the lands of Woods Poage and at another school house near the Tom house, where a man by the name of Tom lived. The place is still called Tom Hollow.

The first church to be built was an old log church, dedicated Union Chapel Church, but always called Beverage Church. The deed for the land was given November 25, 1873 by Jacob Beverage, Sr. and Susan his wife, to I. W. Allen, Levi Beverage, William B. Hannah, John A. Beverage and Isaac Shinaberry, trustees. The church was built and dedicated the following year (1874). Although it was not ceiled for about ten years, at which time Marcus Waugh was given the contract to do the work. He tongue and grooved the lumber by hand and put up the ceiling in three weeks.

Savanah Beverage Waugh, daughter of Jacob Beverage, Jr., tells me that when she was a girl this old church was always filled with people on Sunday, and that she has known as many as 70 children and young people to be enrolled in the Sunday school at one time, besides the many adults who attended, making the attendance around 100. Most of the people of the community had rather large families, and every one went to church in those days.

This was a union church from 1874 to 1890, and was used by all branches of Methodists and Dunkards. Those who were early

members of this church, as are remembered by the older people, are

Jacob Beverage, Sr. ----- Susan Beverage

Levi Beverage ----------Jane Beverage

Jacob Beverage, Jr. ----- Rachel Beverage

John Beverage ---------- Mary Beverage

I. Walton Allen --------- Eliza Allen

Abraham Shinaberry ------ Mildred Shinaberry

Isaac Shinaberry --------Jerusha Shinaberry

Mr. and Mrs. Peter Shinaberry

Mr. and Mrs. Phillip Kreamer

Mr. and Mrs William B. Hannah

Mr. and Mrs. Jacob Shinaberry

Mr. and Mrs. Marion Ray

Mr. and Mrs. Brooks Ware

Mr. and Mrs. Peter Carr

Mr and Mrs. James Friel

Rev. Joseph Beverage was a local preacher at this church. Some of these were Methodists and some of them Dunkards, but they always worshiped together, and went to hear all the preachers regardless of denomination. It is said that while the Dunkards did not usually shout, that they enjoyed seeing the Methodists shout. Levi Beverage always shouted when they sang "Play on the Golden Harps". Once when the Dunkards were having their foot washing, Jane Beverage got happy and shouted all over the church barefooted. She went up to the preacher, Joe Miller, and said, "If my way of worshiping does not suit you, you can just take my name from the church roll." But he answered, "Sister Jane, worship your God the way he tells you to." (The Dunkards did not

believe in shouting). The rest of the members politely waited until she was through shouting and back to her place, then they went on with the foot washing.

These people were great for having basket dinners and all day meetings. They sometimes had as many as four in one summer.

In 1890 Jacob Beverage, Jr. and Rachel his wife deeded the Union Chapel church property to the Methodist Episcopal Church, but it was to be used by all evangellical denominations, with all of its appurtenances. In 1908 the home of Chas. Shinaberry burned and John Beverage gave him the lumber out of this old church to help rebuild his house. The old logs stood there until about 5 years ago.

By 1900, many of the people of this side of the Poage Lane community had passed away or moved elsewhere, and the other side of the community had become more thickly populated, so the church services were transferred to the present Poage Lane school house. This school house was used as a community center from that time until 1919 when the Woods Poage Chapel was built. Some of those who were class leaders at the school house were: Levi Beverage, John Beverage, Jacob Waugh, Susan Malcomb, George Malcomb, Lydia McClung, Davis Shinaberry and Arcie McClung.

John Beverage and Mary Beverage, his wife, lived two miles away yet rarely if ever missed a service. They had two black horses that they rode to church, and people of the community still remember these two good people though they have been dead many years.

In 1919 the people of the Poage Lane community had a chance to buy a church building that had been built by the Lumber Company at Haywood, and since the company had moved out and most of the people with it, the church was no longer being used. This was a two story building. The lower story was used as a church and

upper story as a lodge hall. The church was torn down and moved to its present location at Poage Lane. The money was raised by subscription, and much of it was paid by people in surrounding communities. It was built at a time when lumbering was at its height in this section of the county, and it was not difficult to collect money for church purposes.

The lot was given by Quincy W. Poage and Mattie A. Poage to the trustees who were John R. Poage, J. O. Mann, Q. W. Poage and Charles Shinaberry.

While the church was dedicated Woods Poage Chapel, in memory of Woods Poage the first settler in the community and father of the two Poage brothers for which the community was named, it is usually called Poage Lane Church. It cost about $1000. when completed, and was a one story building with comfortable seats, and heated by to wood stoves. It was built under the pastorate of O. N. Miles, Presbyterian, and C. B. Rutlidge, Methodist. It was deeded to the Presbyterians but was to be open to all denominations when not in use by the Presbyterians. This church was for many years a mission point of Alexander Memorial church at Stony Bottom. Rev. O. N. Miles was for twelve years (1918- 1930) pastor of this church and the only Presbyterian pastor they have had.

It was used by the Methodists until in 1926 when it was discontinued as a Methodist appointment. Since 1930 it has been used by the Brethern with W. M. Pugh as the pastor. At the present time there is only a few Methodist and Presbyterian members, but quite a class of Brethern. (these Brethern contribute very little toward the upkeep of the church, and since the other classes are so small the church is in need of repair.)

Among the class leaders of verious denominations in this church since it was built in 1919, are J. O. Mann, Woodsie Poage, Charles Shinaberry, Ida Grimes, Georgia C. Shinaberry and Mary Dominici, also Annie Gragg.

~~Other members include [illegible] Shinaberry,~~

Most of the people take little interest in the church any more, and the only Sunday School they had this summer was conducted by Georgia C. Shinaberry for the young people and children, she being the only adult who came. However, most of the Brethern members managed to get out to preaching twice a month.

In 1938 the people hired Ellis Allen to put a new roof on the church, and Opal Shinaberry gave a new Alladin lamp to help light it, but it still needs some repairs very much.

Important Things in the Deed to Union Chapel

November 35, 1873- Jacob Beverage and Susan his wife, parties of the first part and I. W. Allen, Levi Beverage, William B. Hannah, John A. Beverage and Isaac Shinnberry, trustees, parties of the Second part- for the consideration of one dollar- doth convey to the above trustees and their successors in office one half acre more or less that they shall erect and build or cause to be erected or built a house or place of public worship of Almighty God for the use of the members and friends of the various evangelical denominations residing within convenient distance of said house of worship. Said trustees shall originate and maintain a regular corporative government among themselves, which shall be renewed as often as occasion may require. In the event a vacancy shall occur in said board it shall be filled from the congregation in regular attendance at said house of worship, by election, by a majority of the remaining members of said board and by confirmation agreeable to the laws of West Virginia.

Said trustees shall allow said house to be occupied by any evangelical minister or properly authorized layman as a place of worship by regular appointment, the particular hours for which shall be arranged by the president of the Board, and the party so dividing the time as to give all denominations contributing toward the erection of said house, proportionally.

equal ecclesiastical priviledges therein, provided no appointment for preaching or meeting shall be thrown forward more than six weeks from the day it is announced, and not more than one appointment announced at one time for said house for any one denomination except for protracted meetings which shall occupy five days in succession if necessary. And provided further that the oldest appointment shall always hold good unless relinquished by the party or his agent making it .

Any party wantingly or willingly violating any of the provisions herein contained so as to create disturbance to any extent shall forfeit his rights to use said house.

Said church shall be called Union Chapel and shall be under the care as herein set fort of the trustees whom is expected such action on the premises as will promote the peace and quiet of the community, to have and to hold with all its appertinances, and with general warrenty.

The last deed given by Jacob Beverage Jr. and his wife Rachel is dated April 28, 1890, and made to John A. Beverage, William B. Hannah, Thomas Auldridge, I. W. Allen and Jacob M. Beverage, trustees.

From - Deed Books

Note-

Jacob Beverage no doubt realized there would be some difficulties arise over the use of a Union church, and this is no doubt the reason he set forth all of these provisions concerning the use of the church. It implies one of the reasons why these people got along so well together.